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GIVING THE MEN A CHANCE



GIVING THE MEN A CHANCE

BY
WILLIAM F. WEIR, D.D., LL.D.
General Secretary of the Men's Work
1916-1931
Presbyterian Church, U.S.A.

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DEDICATED TO
MARTHA JANE BARR WEIR
OF PRECIOUS MEMORY
WHO SHARED LIFE'S RESPONSIBILITIES
WITH ME
DURING FORTY-ONE WONDERFUL YEARS
AND WHOSE
SACRIFICES FOR MEN'S WORK
GREATLY EXCEEDED MY OWN.

FOREWORD

THE CHAPTERS in this book contain the substance of the discussions carried on with companies of men in all parts of the Church during the past sixteen years. They embody also what I learned through tireless effort in the pastorate in organized Men's Work. Of course I have learned much from many leaders and from the men of the churches who have brought their problems to men's conferences.

Nearly all of these messages have been presented to many companies of men on many kinds of occasions. There is much evidence that they have awakened interest in the Church in men and interest in men in the Church. I have put them in printed form in response to many requests. I desire to give to the Church in permanent form whatever is of value in this important undertaking. We need to make the ministry of the Church to men more efficient and to find better ways to enlist men in the work of the Church.

I am deeply indebted to the members of the

staff on Men's Work of my own Church for wise counsel and complete coöperation. I am indebted, also, to the members of the Interdenominational Council on Men's Work for much vital information born of their experiences in similar effort in other denominations. To me this school or council table has been of inestimable value and its fellowship most helpful. I owe a debt of gratitude to the Rev. J. E. Purcell, D.D., general secretary, Men-of-the-Church, Presbyterian Church, U. S., for opportunities to present in men's summer conferences on four occasions this series of addresses to the same audience. It was these experiences that led me to believe that my material could be so compiled and edited as to make a logical and somewhat complete discussion of the many phases of this great subject.

WILLIAM F. WEIR.

Chicago, Illinois.

INTRODUCTION

PIONEERING IN A DIFFICULT FIELD OF CHURCH WORK

I S THIS just another book? I would answer NO, emphatically NO! It is another book, but not "just another book." Books by the score have been written about men and their relationship to the Church. All of these books have had something good in them. Many of them have been books of merit. I have examined the literature on this subject with a reasonable degree of care. It is my conviction that no other book like this one has been written.

THE AUTHOR

William F. Weir is a native of Ohio. His ancestry traces back into that strong, stalwart pioneer stock which settled what is called the Middle West. A large proportion of our present-day leadership is from the country. Dr. Weir is no exception. All men coming from such surroundings do not develop leadership. However, such a background, combined with

intellectual curiosity and spiritual conviction in the family life, inevitably produces sane leadership. No more need be said about his spiritual and intellectual background. This type of life produces strong mentality and an independent conviction. After preparation for college in local schools, he graduated from Washington and Jefferson College and Western Theological Seminary, Pittsburgh. Early in his ministry, he faced the self-evident fact that the weakest link in the golden chain of church service was the relationship of the men to the Church. He faced this fact not in a spirit of pessimism but with a constructive attitude of mind. He was convinced that this weakness in the Church might and must be transformed into a link of enduring activity on the part of men.

Before leaving the pastorate, he was closely connected with the promotion of Men's Work, including two State Conventions and also the chairmanship of Men's Work for the Synod of Ohio. He became chairman of the General Assembly's Committee on Men's Work in March 1914. Two years later, in 1916, he became its general secretary. From 1914 to 1916, he was really in charge of the work being done in the Presbyterian denomination although still in the pastorate. Since becoming general secretary, he has been a leading figure in that realm

of service with growing influence. As a student of the principles and technique of Christian work of modern churchmen, he has been recognized beyond his own denomination. Up to 1920, he was the only field worker in his denomination. His department has developed until now there are five field men and not less than 100,000 men are reached each year in conferences, conventions, and with the message of the present-day responsibility of men for the progress of the Kingdom of God through the Church.

In these early stages of denominational Men's Work, the larger inspirational Inter-denominational Laymen's Movements of the country were in existence and doing a great work for the Church. Dr. Weir, however, realized that the weakness of such movements was their inability to channel down into the local churches of the various denominations. It took a steadfast vision and an enduring perseverance to stick to the more constructive idea in these years. The process seemed so slow and most of the leaders connected with the development of men at that time believed sincerely that great, sweeping inspirational movements would eventually develop in men that sense of responsibility for the work of the Church so badly needed. He saw, however, the under-

lying fallacy of such a philosophy of Men's Work. Time has proven he was right. His underlying philosophy of Men's Work can be summed up briefly. He says the Church is the local church. There is no other Church. Men's Work to be successful must have a denominational agency for its promotion, a denominational plan, and a denominational program.

THE REACTION OF MEN TO THE MESSAGE OF THIS BOOK

I have had the privilege of reading the manuscript. However, I did not need to read the manuscript to know the content of the book. We have had Dr. Weir in our Church periodically for the past four years. In 1928 he came to Massanetta Springs in the valley of Virginia and delivered a number of these addresses. Gathered at this summer conference were the men from the Presbyterian Church in Virginia. I saw the effect of his message on these men. Later, he spoke for a week to the students of Columbia Theological Seminary, Atlanta. I again had the opportunity of observing carefully the effect of his message upon men preparing for the ministry. In 1929 he spoke for a week on the same platform at Montreat, North Carolina, with three of the most distinguished leaders in American Protestantism.

Speaking on Men's Work as applied to the local church, a more technical subject than was handled by the other three men, he held his audience throughout the week. During the week not less than from 1,250 to 1,500 men, including both pastors and laymen, heard these addresses. It was the first time that this had been done in our Church. The consensus of opinion was that the series of messages contributed uniquely to the denominational life of the Presbyterian Church in the United States.

The test of a man is his ability to repeat. In 1930, Dr. Weir came back to both Massanetta Springs and Montreat. His messages, though changed in form, were the same great principles of Men's Work in the denomination and the local church. It is not too much to say that he on the same platforms and with the same great fundamental messages went further than he did in 1929. I give these illustrations of the effect of the message of this book in order that men may know that these are not theoretical deliverances of a man at his desk, writing out what he conceives to be the need of men in the local church. They are messages that have been "tried in the fire" of years of experience and hammered on the anvil of the tough-fibred minds of thousands of men in local churches of practically every state in the Union.

A man looking for an easy way to achieve a great and difficult purpose will not find it in this book. The man who desires to build an inspirational work for men around his own personality will not find a great appeal in this book. The man who fails to link himself with the great on-going program of his denominational life will probably be disappointed in it. However, this book will act as a salutary scourge to the thinking of such men. They will find in it a great fundamental conception of the relationship of men through their local church to the life of their denomination and to the Kingdom of God in the world. The thought of this book starts in the local church. It proceeds from there to the farthest circumference of the Kingdom of God on this earth and then, paradoxical as it may seem, its rootage is still in the local church. It is a book for men who desire to develop a constructive attitude of mind toward the Church. It is a book for a man who believes with all the power of his being that men must function through their local church and through their denomination, or they will not function at all. This does not mean that the book or the author is narrow; it simply means that Dr. Weir is a man of common sense about men in the Church and believes that men will function in the large

movements of the Kingdom of God through their own denomination better than they will through more loosely coördinated movements.

THE NEED

Present-day church history will be written about men and their relationship to the Church. It is the movement of the present age. Women have developed a strong organization within the church life. Young people have made a definite development and contribution. Of course, both groups will continue to develop their work in practical and constructive ways. Today, however, the most vital and the most far-reaching movement in the Church is the development of a responsible relationship between the Church and her men.

The Interdenominational Council on Men's Work is composed of a group of leaders from twenty-two of the larger denominations in America. It came into existence as a clearing house of information and inspiration. It has continued to be this. These twenty-two denominations number more than 20,000,000 men, women, young people, and children in their membership. There must be at least 6,000,000 to 7,000,000 mature men in these twenty-two denominations. This Council has been in existence for eight years. Its annual meeting is

in December and for two days every aspect of Men's Work is discussed.

Dr. Weir aided in the organization of this Interdenominational Council and was president during the first two years of its work. His contribution to the growth and development of the life and influence of the Council is recognized by all of its members.

Within the last year or two, a larger need began to emerge. In addition to the leaders coming together for consultation, it was seen that a great interdenominational meeting on Men's Work was necessary. Therefore, a Men's Congress was planned for December, 1930, at Cincinnati, Ohio. This was the first meeting of men ever held in American Protestantism directed and controlled by the denominations through their official representatives. This Congress was limited in its membership. Although held at a time of vast depression and much unrest in the country, more than 600 leaders from New York to California and from the Dakotas to the Gulf of Mexico assembled. The program was basically constructive. The speakers were the choice men of American Protestantism. The results were far beyond even the hopes of the Interdenominational Council on Men's Work and its leaders. It showed beyond the remotest doubt that there

was a common desire to know more about this problem and a Church-wide need for its solution among these great denominations. We quote the following from the Committee on Resolutions which was adopted unanimously by the Congress:

"It is the unanimous opinion of your committee (1) that organized Men's Work under the denominations has come to stay; (2) that the need and value of this Interdenominational Council on Men's Work has been amply demonstrated; and (3) that the time has arrived for the continuance of Interdenominational Congresses such as this. To this end we would recommend:

"1. That the Interdenominational Council on Men's Work be urged to give careful consideration to the advisability of holding every two years an Interdenominational Men's Congress in at least four regions of the nation, spending the first day in denominational conferences and the second day in an Interdenominational Congress, emphasizing in each Congress year some special feature of Men's Work, such as witnessing, world missions, stewardship, Christian life, etc., to the end that all the men of the Church may be enlisted in the whole task of the Church and may realize the essential unity of the Christian work of all denominations.

"2. That this Men's Congress express its conviction in the most emphatic terms that the field is the world; that the mission of the Church is world evangelization; that the wonderful results of mission effort, the great need of a Christian world, the open door in every land, constitute an imperative

call upon the Church of Jesus Christ to increase (rather than permit to decrease) the reinforcement of our missionary work at home and abroad. We urge our laymen and ministers to do all in their power in their local churches and in their denominations to make an advance and not even to consider retreat in this the darkest hour in many years of our great missionary enterprise."

In conclusion, I want to bear a personal testimony. Dr. William F. Weir has meant much to me in my own Christian life. He has meant much to me in developing my thought about Men's Work. Greater even than his work in his denomination and in the Interdenominational Council on Men's Work is the contribution of his own sane, steady, persevering, Christlike relationship to his Christian brothers of every denomination and race.

JOHN EDWIN PURCELL.

Department of Men's Work
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GIVING THE MEN A CHANCE

MEN NEGLECTED

I AM indebted to the local committee of the Rochester, New York, men's convention for the subject of this book. About the time that committee assigned this subject to me for an address I saw an article in a magazine entitled, "Has the Protestant Church Neglected the Men Folk?" That is an important question.

The Church *has* neglected the men. It has not given them a good enough chance. This is the main trouble in all our efforts to solve the great problem of men's loyalty to the Church. In large part we have not made the right approach to this very great matter. We have been saying much to men and about men in regard to their responsibilities for the Church. Nearly all addresses one hears on the subject are appeals to men, exhortations to men, half blaming and half scolding men, when the men who are thus addressed are not present. There is much to say to and about men as a separate group, but the first necessity is to deal with the Church. It is mainly a matter

of what the Church does for men or does not do for them. The Church will have what it determines to have in Men's Work. The situation is good as the Church has made it good, or bad as the Church has failed to make it good. The Protestant Church, the Presbyterian Church, the local church have what they have made provision for in Men's Work. The responsibility is with the Church, for it has or may have the power to save men, to train them, and to enlist them in its work. We must address ourselves, therefore, mainly to the Church.

One of our most successful pastors in Men's Work was heard to say recently that he thought about all that could be said on the subject had been said, but this approach opens up a whole new field of thought on the subject.

THE SITUATION

A correct diagnosis of the situation into which we have come will direct us in correcting it.

(1) It is stated on what seems to be good authority that three million more women than men attend the services of public worship in the Protestant Churches of this country. In nearly all our churches a large majority of the worshippers are women. In most churches two-

thirds are women and sometimes a larger proportion. Why are our churches so much more efficient in getting women to attend church than men? Church attendance reveals the spiritual state of the Church. The extent to which men attend church reveals the extent to which the church is able to interest and help them through its services of public worship. Perhaps there is nothing more important than to secure the attendance of men at the services of public worship.

(2) Women have joined the Church in much larger numbers than men. There are three women to two men in its membership. The Church in its evangelistic work has been much more successful with women. How has it happened? This again is a test of the efficiency of the Church in its ministry to men. It does not meet the situation to say that men are less religious or that their circumstances make it more difficult to reach them. In the Church's normal functioning in adding to its members it has been defective in reaching men.

(3) In church activities the women exceed the men more than in church attendance and membership. The Church's failure to provide a program of activities for men until recent years is appalling. Men's activities in the Church are commensurate with their knowledge

of and interest in it. The Church has been deficient in the Christian education of men and thus securing their interest and enlisting them in service.

(4) The churches have a consciousness of being women's institutions much more than men's institutions. Seldom do I attend a men's meeting in which a man does not apologize for the fact that the women are much more active than the men. This conscious weakness in the churches in enlisting men in their activities is a serious matter. Almost everybody regrets it.

(5) The churches have in many communities the reputation of being women's churches. A church is at a great disadvantage when it is thought of among virile men as a woman's institution. It is thoroughly well known that when a church has a men's organized work in it it is several times easier to reach outside men. The churches must develop an organized Men's Work so as to become attractive to outside men.

A PROGRAM

The Church has not had a program for men. There has been no thoroughly worked out plan for the Church to do for men as a group what should be done for them. The Church has thought primarily of what it can get men to do for it.

A program defines objectives and provides ways and means to meet them. Too often when something was attempted the second element in this program was wanting. A carefully thought-out plan, making sure definite things are accomplished, is the only way

A program is based on the needs of men. The Church must know men's interests and problems. There must be understanding sympathy for men in their stress and strain of life. The Church must meet men's deep needs as no other institution can. Men need God; they need the Bible; they need to know how to pray. They need to know the Church—its organic structure, its unique and essential ministries, its organization, history, and work.

Among the urgent needs of men are: (1) Information about God, about religion, and the Church, (2) Christian fellowship, (3) Leaders, and (4) A yearly program of activities.

By means of organizations, the pulpit, the church paper and conferences, the Church must provide these needs of men. It will then have the service of informed and inspired men. Men will serve the Church if it gives them a real chance.

THE PROTESTANT CHURCH

The Protestant Church has had no program for men. No church body representing the whole Church has defined objectives and provided facilities to reach them. The Federal Council of Churches has given some consideration to a Protestant Church men's movement. The International Council on Religious Education includes adult men in its adult program but has not adopted a comprehensive program for men. Such a program for men does not come within the province of the Interdenominational Council on Missions or on Stewardship. We have had in the Protestant Church men's movements of many kinds, promoted by noble volunteers, but the Protestant Church has had no such movement worked out by the Church in an official, systematic way. Many separate people have tried many unrelated plans, but the Church has not found a way to put its total united effort into a plan for men. The Interdenominational Council on Men's Work may prove to be the agency through which this much needed program shall be made for Protestant men.

THE DENOMINATION

The denominations have had within them men's movements that have been related to the denominations as these general men's move-

ments have been related to the Protestant Church. They have been voluntary movements, without ecclesiastical origin, nurture, and direction. Not until recent years have the denominations put their wisdom and power into denominational programs for men. Inasmuch as a large part of the service men render in the Church must be within the denomination, the denomination has a large responsibility for making programs for men and a big opportunity to profit by such programs. What is accomplished with men depends, in large measure, on what the denominations do about it. Obviously, in my own Church what the General Assembly has done for the cause has been a large factor in the total achievement. It is the Assembly, the denomination, that created the Men's Work agency and provided its budget and elected its executive officers and gave the cause prestige in the denomination. The General Assembly has done what the agency has done and the agency is the creature of the Assembly. The agency has developed interest in Men's Work throughout the Church. It has had committees set up in synods and presbyteries. It has aided several thousand local churches in setting up organized Men's Work. It has served as a clearing house among synod and presbytery committees and among local

churches. It has produced a literature that has gone into thousands of churches. It publishes a paper on Men's Work which goes to ten thousand leaders. It reaches twelve thousand men a year in men's one-day conferences and other men's meetings. It represents our denomination in the Interdenominational Council on Men's Work where the leaders of twenty-two denominations are working together on this great problem. Indeed, it is difficult to see how anything of value would have been done if our denomination, through the General Assembly, had not laid hold of the problem. The extent to which a particular denomination cares and works on the problem goes a long way in what has been done and will be done in the future.

Besides, the character of the work done is determined in large measure by the denomination's agency on Men's Work. Forty synods or three hundred presbyteries or nine thousand local churches could not, working separately, make a program for men. There must be a main, central purpose and fundamental objectives. This the denomination does. The situation is similar in other denominations. Every reason for denominations directing other work holds for Men's Work. A denomination will have what it determines to have. It will have good Men's Work if it gives the men a chance.

THE LOCAL CHURCH

The local church must give the men a chance. The leadership in the local church must visualize what should be done and set about with wisdom, courage, and faith the accomplishment of it. The power to have what should be is within the local church or at least that power should be there. The agency of the denomination is available for information. It can bring to each church the wisdom of the whole Church. The leaders in the local church out of a survey of their own church and community and with the aid of the Men's Work agency's counsel can organize men in accordance with the denominational program and in a way suitable for that particular church.

The outstanding cause of failure has been that local churches have not tried hard enough. There has been a lack of effort, of persistence, of faith and courage. If a local church will pay the price it will have the Men's Work it needs. If the group of leaders will spend several evenings each midsummer working on a program for the year and if these leaders will make sure that the program is presented forcibly to the men, the men will undertake it. If this group of leaders will do its own part and see that there is capable leadership over each line of work, there will be a good record

by the men year by year. The main responsibility rests with the local church. It will have good Men's Work if it gives the men a chance.

THE SERVICES OF PUBLIC WORSHIP

Much depends on the men attending the services of public worship. The men will attend these services if they appeal to men, if they provide what men so sorely need in their troubled lives and can find nowhere else. The general atmosphere making men feel that they are wanted, making them feel at home, men's welcoming committees, music that men like and in which they can participate, and sermons that get into the lives that men actually live will go far toward securing the attendance of men on the services of public worship. No profit will come from dwelling on the absence of men from the church services in a pessimistic mood nor from exhorting or scolding the men who are not there. In a laymen's retreat the following action was taken, "We want ministers who lead us in understanding and reverent worship."

THE PREACHER

The preacher is a very essential factor in a local church giving the men a chance. He must give the men a chance. He must be a man among men. Women need his attention far less. He

must prepare and preach sermons with men in mind. He must know the interests of men and relate his preaching to those interests. He must know the problems of the Church in its ministry to men and must lay hold of those problems. He must preach the Christ that will appeal to men, the Christ men need. Christ's virile qualities should be emphasized as well as His gentler qualities. The rugged virtues, such as justice and honesty and a square deal, must be emphasized. Men are concerned about Christian practices in amassing wealth as well as in generosity in distributing it. Men expect the preacher to sound an emphatic note on religion in business. They do not expect preachers to tell them how to run their business but they do expect them to tell them what kind of men can operate business successfully and what principles must be operative in business.

Men want preachers to preach on the great themes of the Gospel. They do not care for sermons on book reviews and current events. A preacher's greatest achievement is to preach a great sermon on a great Gospel subject. He will not be able to preach a great sermon on a little subject. One of our most conspicuous laymen has recently said that he judges a preacher by his knowing what he is talking about and being in earnest. William Jennings Bryan a

good many years ago said of a preacher, "He is eloquent. He knows what he is talking about and believes what he says." Men will come to hear sermons that help them in their pressing problems. The preacher must know men's lives, temptations, and burdens. An able leader of men after hearing a sermon said, "Those are the very things that concern us and that we talk about in our home." Men tire of sermons on causes and want sermons on the Gospel of Jesus Christ. Men have little concern in controversial matters about doctrines or polity. They want constructive messages that lift them nearer to God and strengthen them for the pressing duties of the week.

A trained lay reader in our Church who knows the Church well and its men's problem has said:

"I feel that the time spent in the pew on Sunday morning is utterly wasted unless a man can take back into his business life some great spiritual lesson calculated to help him throughout the week. Agitation, promotion, and all that seem to me to be a poor substitute for preaching with all the vast field of truth that lies before the preacher."

FACING FOUR FOREMOST FACTS

WHAT TO DO WITH FACTS

IN STATING this subject I have used "apt alliteration's artful aid" to fix attention on the subject and to make it easy to remember. These four foremost facts we are to face are the fundamental facts of our lives. They are the four great objectives in Men's Work.

A *fact* is something that is. It has the quality of being actual. It is different from an opinion. Our opinions neither make nor alter facts. One of life's best achievements is to discover facts and to act upon them. Our attitude to facts does not change them but has much to do with our getting on in the world.

We are to consider only *foremost* facts. If we deal as we should with these foremost facts, we thereby dispose of very many less important matters. Often we are troubled about many matters of small moment because we have not dealt thoroughly with a few great matters. If we adopt a few fundamental principles to live by we thereby settle a thousand minor questions. These four facts are "to the fore." They

are immediate, inescapable, and demand our most serious consideration.

There are *four* of these foremost facts. We cannot deal with fewer than four and we need not deal with more. These four constitute a chain that we cannot break. They occur in logical order and in a necessary sequence.

We are to *face* these four foremost facts. This is a necessary procedure. The only sensible thing to do with a fact is to act as if it is a fact. To do otherwise is foolish and obstinate. We must let facts register. Lord Bacon said, "The thing to do with a fact is to proceed upon it." "Believe," that great New Testament word, means to proceed upon essential facts. "Belief" or "Faith" is "a conviction full of joyful trust that Jesus is the Messiah, combined with obedience to Him." We shall face these four foremost facts for ourselves and we must see that other men face them.

I. The Fact of Christ.

P. Carnegie Simpson's book on *The Fact of Christ* has fixed this phrase in my mind. Since Christ is a Fact, the obligation to proceed upon it is imperative. To proceed upon it is to determine what our lives shall become and what they shall accomplish. A man's Christianity is what Christ is to him.

Christ's method with men was to have them know Him. He kept Himself to the fore. He welcomed Andrew and John to an interview that He might reveal Himself to them. The amazing, transforming fact in their lives was the discovery that this Jesus was the promised Messiah. He made Himself known to these plain, earnest men when He had His chance. So it was with Peter whom Andrew quickly brought to Him. So it was with Philip and Nathanael and Paul. Christ followed this method at the conference with His disciples at Caesarea Philippi (Matthew 16: 13-19). He there pressed home on them the fact of Himself. "Who do men say that the Son of Man is?" "Who say ye that I am?" When Peter stated the fact that He was the Messiah, He replied that on this rock He would build His Church and the powers of evil would not prevail against it. In our Lord's own words in His intercessory prayer we find the best definition of eternal life: "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ" (John 17: 3).

The fact of Christ rests on secure historical grounds. About no other person has there been so much investigation. There is much more evidence for accepting the fact of Christ than

of any other person who lived at or near the beginning of the Christian era. No other person who lived before the age of printing has been described by so many persons who knew him well. There is a written account of very few people of ancient times by those who knew them. There is no written account of the most prominent men who lived in the time of Christ by men who lived when they did and few accounts even by men who lived in the next generation.

There are eight men who wrote of the life of Jesus, each one of whom was thoroughly familiar with the facts of His life. Four of them—James, Peter, John, and Jude—were His intimate companions. Paul lived in the time of Christ and if he did not know Him he knew intimately many men who did. Two of the Gospels were written by His disciples and the other two by men who were intimately acquainted with the facts of His life. We have more reason for believing Christ lived than we have for believing in any other person of antiquity.

The men who wrote the Gospels were not qualified to create the character of Christ. The only rational explanation is that these plain men, without intellectual gifts to imagine such a life, described the person they knew. They

wrote the unadorned facts about the person whose life they knew intimately.

The fact of Christ rests on the sure ground of Christian experience. Since the days of the first disciples many millions of people have known Him in transformed lives. Through believing in Him they have become reborn men with new experiences and capacities. The fact of Christ rests on nineteen centuries of the history of the Christian Church.

Christian men must face the fact of Christ much more seriously. Their contacts with Him are too infrequent and too superficial. They do not give Him a chance to transform their lives as He would do it. They allow so many matters to dominate their interests that there is little companionship with Him. The supreme need is that Christians demonstrate what Christ is able to be to them. Non-Christians are dependent in large measure on such demonstrations. The world is unaware of Christ. Christians may find in Christ the solution of every problem. He overcame more than they are required to overcome. To them He said, "Be of good cheer; I have overcome the world" (John 16: 33). He knows our temptations, for He "hath been in all points tempted like as we are, yet without sin" (Hebrews 4: 15. See also I Corinthians 10: 13). The struggle was

more intense in Him. He conquered the enemy that would defeat us.

The meaning of the fact of Christ to those who reject Him is a powerful incentive not alone to Christian living but also to witnessing for Him. Christian men must tell non-Christians the meaning of Christ in their lives. They must make them see that rejection of Christ is the ground of their condemnation and that belief in Christ is the cure for sin. Men who have a choice between their sin and the Son must be made to see that they bring condemnation on themselves by rejecting Christ. The cardinal sin men who have Christian light commit is the rejection of Christ.

II. The Fact of Christ's Church.

Facing the fact of Christ means facing the fact of His Church. His identity with His Church has not been made clear enough. In a preëminent way He lives in it and works through it. It is "His body, the fulness of Him that filleth all in all" (Ephesians 1:23). Christians are "builded together for a habitation of God in the Spirit" (Ephesians 2:22).

Christ announced His purpose to build His Church and to overcome the kingdom of evil through it. He has not recalled that announcement nor changed His plan. "Upon this rock

I will build my Church; and the gates of Hades shall not prevail against it." This notable declaration does not mean a warfare of defense but of offense. Christ through His Church makes war on the city of evil, breaks down its gates, and captures it.

Christ concentrated during the three years of His ministry on building a body of loyal followers. He devoted much time to the training of the twelve Apostles. He spent the last night before His crucifixion in strengthening the bond between Himself and His disciples and the bond that bound them to one another. The farewell prayer on that last night was for the unity of His followers. The petition that recurs in it, like a chorus in a gospel song, is, "that they may all be one . . . that the world may believe that Thou didst send Me" (John 17:11, 21, 22, 23). He said He did not pray for the world but for a true Church, because He knew that through it He would redeem the world.

In the Acts is written the marvelous victories of Christ during the first thirty years after He had equipped His Church on the day of Pentecost. Nothing could be more clear than that Christ achieved these mighty works through His Church. How else could He have done it? In all the centuries since the Kingdom

of God has come or been delayed according to the extent to which Christ has had in the world a true Church.

There is much confusion in men's minds about the Church. Many men have not clear understanding and deep conviction about it. Some men make no difference between it and other institutions and some even prefer other organizations for fellowship and service. The first necessity is to make men of the Church loyal to it. This prepares the way to bring outside men into it. The difference between the Church and other institutions is not as obvious in some important aspects as in former years. Many institutions are doing many things which the Church alone did formerly. This is because these other institutions have caught up with the Church in certain forms of service. They have learned from the Church and have taken over much service that did belong to it exclusively, while the Church has not forged ahead in setting up higher ideals and in more sacrificial and more spiritual service to mankind. We need not regret that other institutions render more Christian service but should see to it that the Church goes far beyond them in teaching and practice. (See Chapter V of this book for a discussion of the Seven Ministries of the Churches.)

III. The Fact of the Denomination.

This is not a plea for sectarianism. It is a fact that we must face. When men act on the fact of Christ and His Church they come right up to their denominational relations and obligations.

The Protestant Church carries on a large part of its work through denominational organization and agency. It is the only available way now. Men who are loyal to denominational programs will be best prepared for a better way when it comes. The Protestant Church is highly efficient. We need not spend much time defending or apologizing for the situation. The denominations are much better coördinated than formerly. Denominational loyalty is not a barrier to Church union but a contribution to it. The more efficient denominations become, the more naturally and completely will they unite.

For most men their denominational affiliation offers them their only opportunity to participate in the work of the Church outside of their own communities. For most men it is a choice between doing nothing about it or identifying themselves with the denomination with which their local church is associated. We, therefore, urge denominational loyalty on the ground of practical necessity. We are facing facts and not ideals or theories.

Denominational loyalty rests on contracts or at least on understandings that constitute a moral obligation. For example, the Presbyterian Church, U. S. A., has more than fifteen hundred foreign missionaries in almost every country in the world. Our Church, through its General Assembly and Foreign Mission Board, has commissioned these men and women, thus assuming direct responsibility for their support. Other denominations have no responsibility for our foreign missionaries. This is the understanding among denominations. For our Presbyterian Church to neglect its foreign missionaries that it has sent throughout the world would be as much an act of disloyalty as it would have been for our government to have neglected the soldiers it sent to the battlefields of Europe during the World War. There are no more sacred obligations than these denominational obligations. I have demonstrated many times in dealing with men that they so feel when they face the fact of denominationalism. Denominational loyalty is now a sane and urgent necessity. This situation has made denominational Men's Work agencies necessary.

IV. The Fact of the Local Church.

So surely as we face the first and second and third fact, we shall have to face the fourth. The Church is the local church. Denominational organizations provide for the coöperation of local churches. Whatever denominational changes come, the local church will remain. We do not really come down to the Church until we deal with the local church.

The Christian enterprise is, in large part, a matter of establishing and building up local churches. Most all resources for Christian purpose come out of local churches. No Christian movement lasts long if it is not understood by and rooted in local churches. Other Christian and humane institutions derive their support largely from local churches.

Most men have no opportunity to participate in the work of the Church except through their local churches. Fortunately there are local churches almost everywhere through which men serve in their communities and in the nation and throughout the world. Their programs are continuous and thus afford men opportunity and inspiration for continuous Christian service. In the local church there is a field of constant work for every man. Most men are not connected with our Church courts and agencies. If we do not employ them in

their local churches they remain idle in the great Church of our Lord.

In our Men's Work we make clear to men that in their local churches they are in the very heart and center of our great Christian enterprise; that the most essential work in all the world is to build up local churches.

Our denominational men's movements are coöperating effectively with local churches. Non-denominational movements among men have not been permanent because they could not do this. Denominational agencies major on building up local churches. They bring to the churches popular, constructive, well-tried plans for organization and service. Through conventions, conferences, church-to-church visitation, literature, and so forth, the representatives of these agencies are in close coöperation with pastors and lay leaders in local churches. These men's organizations bring to every man an opportunity for service for Christ and His Church.

In the local church, services of worship are conducted; the sacraments are administered; the Gospel is preached; members are received and trained; Christian fellowship is provided; children and youth receive Christian nurture; programs of service are carried on; missionary and benevolent work is financed; good

public sentiment is created. Thirteen of the Epistles in the New Testament are addressed to local churches. The Apostle Paul's great mission was founding and nurturing local churches. In the book of Revelation there are seven letters to seven local churches. God thinks of His Church in terms of local churches. Men serve in His Church in very large part through their local churches.

MEN BELIEVE IN THE CHURCH

MOTIVATING MEN

A PRIMARY consideration is that men believe in the Church. A major purpose in our work with men is to have them discriminate between the Church and other institutions that enlist their interests. This has contributed in large measure to what has been achieved. We know well how to set up organizations and programs of activities for men, but these will accomplish little unless they feel the urge that is created by the realization of what the Church is and does. Clearer thinking and deeper conviction about it is, therefore, a basic necessity. I discovered in my experience as a pastor that the most urgent necessity is to have men know the facts about the Church. I found organizations of little avail so long as men did not see that even if they wore their lives out in other interests they would surely fail unless Religion and the Church were kept to the fore. I attribute in large measure what success I had in twenty-seven years in the pastorate to an insistent teaching about the Church. My ob-

servations in the Men's Work of the whole Church make ever more clear that men must be informed about that great institution.

This is motivating men, creating in them purpose and the will to do. *Why* men should work in the Church is prior to *how* they shall do it. Men are eager to learn about the Church. The Church is inventing better ways to give them this information. The fallacy that they are not interested and cannot learn is exploded. During a recent year 9,000 men, representing 3,000 churches of our Presbyterian Church, U. S. A., were enrolled in forty-six men's conferences. Seventy per cent were laymen. Fifty per cent were the younger men. More than half of these laymen hold office in their churches. These men were eager to learn about the Church and about organized Men's Work in local churches.

MEN MORE ACTIVE

More men attend the services of public worship in their churches than formerly. A major responsibility of men is to maintain these services of public worship. In a few churches there are more men than women at these services and more men and boys in the Sunday school than women and girls.

More men attend men's Bible classes. These

classes are more closely related to the local churches and contribute more than formerly to the program. More than 200,000 men in the Presbyterian Church, U. S. A., are enrolled in men's Bible classes and brotherhoods.

More men are uniting with the churches. Many men's organizations carry on in evangelism among men as a major activity. Men give much more money for the work of the Church. The Protestant Churches of America during the twelve years following the World War spent \$700,000,000 on new church buildings. Our Presbyterian Church, U.S.A., has contributed \$150,000,000 for this purpose during this period. One department of one of our four boards raises \$1,000,000 a month for church buildings and debts. Our Presbyterian Church gives around \$65,000,000 a year for its current work and \$10,000,000 for its four boards, and probably \$10,000,000 to miscellaneous benevolences. More and larger bequests are made by men for the Church.

Men of great ability are giving abundantly of their time to service on our great boards and our colleges, seminaries, and other Christian institutions. Men give freely of their time to conferences on Men's Work. It would be difficult to appraise the value of the voluntary services of these men in the work of the Church.

The Church is rich in its men of distinction who serve its needs.

Religious movements among men of the past twenty-five years prove that there is an awakened interest among them. Some of these have been temporary but most of them have made a valuable contribution to the Church. Almost all the denominations have efficient agencies to promote Men's Work. Some of these are accomplishing remarkable results. The Interdenominational Council on Men's Work consists of the official leaders of Men's Work in twenty-two denominations. These men are working together on the Church's very important problem of training men and enlisting them in the work.

Much progress has been made in the organized activities of men in local churches. Men's movements or agencies that make the building up of local churches their main objective have found a permanent place in the Church. Almost all pastors and other leaders are anxious for better Men's Work. These denominational agencies meet one of the most urgent needs of our day. It is my conviction, based on abundant information, that the activities of men in the Church it is my privilege to serve have increased fivefold in ten years. A large majority of our churches, excepting the very

small ones, have men's organized work. A good deal of it is highly efficient.

THE CHURCH COMMENDED

Conspicuous leaders in Church and State believe in the Church. Ex-President Calvin Coolidge sent the following message to our General Assembly:

"I am profoundly convinced that the American nation sincerely wants from the Church a continuance of its work of religion, humanity, and moral leadership. The great American public is deeply devoted to the best religious purposes and ideals and the work of the Church is profoundly appreciated and generously appraised."

Roger W. Babson in his *Fundamentals of Prosperity* states:

"By all we hold dear, let us from this very day give more time, money, and thought to the churches of our city, for upon these the value of all we own ultimately depends."

A conspicuous layman, who knows politics and business with a close and keen intimacy and who believes religion is more important than either of them, said to a company of men:

"Religion is the one essential industry in the world. It is the holding thread in our moral, social, and commercial fabric, the one impelling element of causation in our progress. The reconstruction and readjustment of our people made necessary

by the advance of civilization; the right use of our increased prosperity, power, and influence in the world can only be assured if the spirit of Christianity is incarnated in our people through the preaching and work of the Church; and our new and necessary social adjustments must be in line with its teachings or they will not endure."

A metropolitan daily said editorially:

"Religion is the one essential industry in the world because it is the only thing which can give true value to all else that man does. You cannot leave religion out of life in any of its phases and have as a result of your effort and investment anything of real and abiding worth.

"In the final accounting every enterprise and all wealth of whatever sort must be estimated in terms of personality. And religion is the key to the direction of enterprise and the use of wealth for enrichment of character. Lacking this key our labors go astray; we miss the path of progress, and the things we create become a curse to us rather than a blessing.

"To see religion in this light is to realize our responsibility for the adequate support of those agencies by which it is perpetuated as a living force in human experience. Chief among such agencies is the Church. If it has defects they are the defects of our own human frailty. The Church is a divine institution, working under human limitations. When we criticize the Church for its failings we but criticize ourselves. There are few of its critics foolish enough to wish for its abolishment, and those who in their folly go so far would be quick

to regret it if they found themselves in a churchless world."

A daily paper says in an editorial on "The Nation's Pulse":

"Many things do not constitute a wrong in themselves until they displace something of greater value. Many amusements are morally legitimate, but if they keep us from church they do us a moral injury. The Church is the pulse of national righteousness. It means hospitals, colleges, civic organizations, and national government; it means better schools, cleaner politics, purer social life; it means law and order and respect for those ideals that make a nation great; it means the reformation of individual life, it is the voice of God in the midst of the people, calling them up and on. There is danger of that voice being silenced with the clatter of our materialism. Let us think of all that the Church has done, of all it means today, and then give its sacred influence first place in our hearts and minds."

A magazine published an article on "The Increasing Secular Demand for Religion." It consisted of a remarkable list of statements by public officials and other prominent men of many vocations about the essential place of the Church. These men maintain that only religion will cure our ills and make our country safe and prosperous.

Recently a company of college presidents and deans were in conference regarding better

methods of teaching religion in higher institutions of learning. Leaders in our public school systems are very conscious of the failure of physical and intellectual development without moral and religious development and they recognize that this latter and essential element in character-building must be provided by the teaching of religion. From every quarter comes the recognition of the very essential place that religion and the Church hold.

MAKING MEN SEE

It is of greatest importance that ministers and lay leaders should hold to and propagate a sound doctrine about the Church. Men are confused as they face a multitude of organizations engaged in humane and ethical work. The Church, like other fundamental institutions such as the Home and State, is being subjected to severe criticism. Occasionally even ministers speak lightly of it. Many articles are published on the decadence of the pulpit and the failure of the Church.

We need not be disturbed by these railing accusations of un-Christian men. Without experience of Christian life and service they are incompetent critics, prejudiced in judgment, and careless of facts.

Nor need we be confused when Christian

men who are individualists and work only at the head of movements they found criticize the Church. Sometimes good men are pessimists because they compare the state of the Church with the ideal and not with any past period. They should follow the example of Paul who had such confidence in and enthusiasm about it.

Let us make men see that the continuance of Christianity is dependent on the Church; that Christ committed His cause to His Church in the upper room on the night before He was crucified; that to the Church He gave the promise of the Holy Spirit; that for it and not for the world He offered the Intercessory Prayer; that to the Church and to it only He presented Himself after His resurrection; that to it and to it only He gave the great commission.

As we thus make men see, they will give to the Church their first love and loyalty.

WHAT IS RIGHT WITH THE CHURCH

EMPHASIZING WHAT IS RIGHT

I HAVE had recently interesting experiences in discussing this subject. Surprise and satisfaction were freely expressed. Comments made were such as, "It is so gratifying to hear the Church commended"; "We have been making addresses on what is wrong with the Church but will discuss hereafter what is right with the Church."

In dealing with men it is wise to emphasize what is right with the Church. There is enough wrong with it, but there is much more that is right. One can commend the Church while keeping true to facts and pursuing excellent precedent. There is much to commend that influences men powerfully in its favor.

THE STATE OF THE CHURCH

There is much discussion about the state of the Church. Many people are confused and troubled, wondering whether the Church has lost its prestige and power. Earnest men need to be assured. Misrepresentations of the Church

should be refuted. Causes of differing viewpoints should be explained. The confidence of men in the Church must be made secure. We need not fear investigation. The facts are in our favor. There is much on which to build in men an abiding confidence in the Church. Some men have stressed the weaknesses of the Church as a basis on which to build a men's movement. We should rather build men's confidence on what is right with it.

The critics and pessimists can be accounted for. With many pessimism is temperamental. Men who are accustomed to seeing the worst in situations are prone to believe that the world is growing worse and that the Church is failing. It has always been so. A friend sent me the copy of an inscription on an Assyrian tablet which dates back 4,630 years or 2,700 years before Christ. It reads as if it might be a product of 1931 A.D. The inscription is:

"Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. Everybody wants to write a book. The end of the world is evidently approaching."

On December 6, 1657, one old minister wrote to another old minister:

"Do your children and family grow more Godly? I find the greatest trouble and grief about the rising

generation. Young people are little stirred here, but they strengthen one another in evil, by example, by council. Much ado I have with my own family. Even the children of the Godly here and elsewhere make a woeful proof, so that I tremble to think of what will become of this glorious work we have begun. When the ancients shall be gathered unto their fathers, I fear grace and blessing will die with them."

If the Church was losing ground, it would be doubtful policy to advertise the fact; at least one should be careful about selecting the occasions for advertising it. The situation would be similar if the Church was merely holding its own. It is unwise to advertise the failures and weaknesses of the Church to the world and especially when on the whole the Church is gaining. Wrong use is made of unfavorable situations that are temporary and local. Sometimes representatives of causes become alarmists and endeavor to scare the Church into action.

Many Churches can double their efficiency and will do it under strong leadership. Many causes should be given better support. The question is about the method of getting it done. Criticisms of the Church, in which its weaknesses are emphasized and the general situation misrepresented, will not bring the desired end. The Church will be built up and the atti-

tude of men outside of it made more favorable by emphasizing what is right with it. It is the pessimist inside that does the greater harm. The critic outside need not be taken seriously. He is like the man who gave as his qualification for a musical critic the fact that he knew nothing about music and therefore could write in a wholly unprejudiced fashion.

ASSESSING SPIRITUAL VALUES

Assessing spiritual and moral values is difficult and to the uninitiated impossible. There are a thousand forces, processes, powers, and relations within the Church that are unobservable to men outside of it. It would be difficult to appraise the value of the services of tens of thousands of Sunday school teachers who give religious instruction to many million of scholars; or the influence of hundreds of thousands who are received into membership each year on profession of their faith. Worldly-minded people are unable to form any adequate conception of the influence of this act on the lives of these people who entered into covenant relations with their Lord and the influence on the hundreds of thousands who witnessed these sacred events. Worldly-minded people are in no position to appraise the values of worship and of the preaching of the Gospel.

"Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (I Corinthians 2:14).

"It is not by might nor by power but by My Spirit saith the Lord." (Zechariah 4:6)

"I thank Thee, O Father, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." (Matthew 11:25)

ORGANIZATION

No one is claiming that the Church is inefficient for lack of organization. There is not too much but perhaps there is enough. Certainly there is not too much among the men. The Church is following the leadership of the economic world in regard to better organization. There is more of consolidation and unity and elimination of competition and duplication. Many denominations have come through in recent years a thorough process of reorganization and consolidation. The new situation enables laymen readily to visualize their Church in its service program for the world. Many of the country's ablest laymen freely give of their abilities and time to the organized work of the Church. Many clergymen of distinguished ability are serving the Church in its organized work. Practical minded women are included in the councils and administrative work of the

Church. No institution is better organized or is under more economic and efficient management.

In local churches there are better business methods. There are systematic, educational processes, every member canvasses, and scientific budgeting. The salaries of pastors have advanced and payment of expenses in local churches is promptly made. Not so many years ago ministers were paid in semi-annual "stipends." The public press comments on the improved business methods in our churches. The older activities in the local churches are carried on much more efficiently and many new essential activities have been added to the older programs.

The Church is well organized interdenominationally. Overlapping and competition among denominations is superseded by Church federations and interdenominational councils. In some regions a denomination is not permitted to establish a new church until the interdenominational council has given approval on the ground that it is an under-churched community. The Interdenominational Council on Men's Work brings together the official leaders of twenty-two denominations in a coördinated effort to make the Church's ministry to men more effective.

The situation is good although not perfect.

The marked advance of recent years is the best assurance of yet more perfect organization.

GROWTH

The growth of the Church in membership reveals that it is vigorous and aggressive. Statistics are confusing and misleading. There are thousands of bookkeepers making up annual reports on membership. Methods vary and inaccuracies are many. Half-truths, which often are whole misrepresentations, are spread abroad. Total losses are reported as net losses. It is difficult to overtake these misrepresentations. Much is made of the fact that around 3,000 churches of the Presbyterian Church, U. S. A., reported no converts last year, but no attention is given by those who circulate these figures to attenuating circumstances. The fact is used as if it represented the general situation. Seventy per cent of these 3,000 churches are without pastors and nearly all of them very small and without leaders. Often it is remarkable that they continue to exist. Many of them should be dissolved.

The sensational statement is made that it requires eighteen church members to bring in one new member a year, but if the small and leaderless churches are left out of the calcula-

tion, and very young members and sick and absent ones are taken account of, the showing would be different. This eighteen to one standard gives no true measure of the life and growth of the church.

Much is made of the fact that a large number of members are reported as lost year by year. In the Presbyterian Church, U. S. A., the total losses per year are around 50,000. Here again all the facts should be considered. In a single year two of our large congregations dropped 1,100 names from their rolls. The cause was the revision of the rolls in connection with the coming of the new pastors. Neither of these churches was weaker on account of this cutting off of 1,100 names. If we can account for a loss of 1,100 names in two congregations without actually detracting from the vigor and strength of those churches, we need not take very seriously the total loss of 50,000 members from 9,000 congregations. Many people move. This goes on everywhere, although many pastors think that their churches are exceptional in this regard. Unfortunately church certificates are not always transferred when people change residence. Many new converts drop out. This is due, in large part, to lack of thorough care in preparation and reception of new members. It is due, also, to

lack of nurture and training after they are received. The Church loses much of its natural increase. Many children that are born in Church families and many children and youth that are once enrolled in Sunday schools are not brought into Church membership and retained in it. We are finding better methods of procedure. We are learning that there is much to do in building up a church in addition to the receiving of new members. Gaining new members by superficial processes does not contribute to the growth of the Church.

The growth of the Church in membership will be more rapid and permanent because:

1) We are using better methods in evangelism, which will mean better net results.

2) We are using better methods in the Christian education of children and youth, which gives much assurance that their membership in the Church will be made more secure.

3) We are finding better methods for transfer of membership of members that move.

One hundred and twenty-five years ago seven per cent of the population of the United States were members of Protestant Churches; now forty-one per cent of the country's population are members. There are in the United States fifty million church members in the Protestant

Church; the net gain during the year 1928 was more than one million members.

In the world the membership of the Protestant Church numbers 206,900,000; the Orthodox Catholic Church 144,000,000; the Roman Catholic Church 331,500,000. The total nominal Christian population in the world is 682,400,000. The estimated total number in the non-Christian religions is 1,167,100,000.

ACTIVITIES

A marked characteristic of the Church is her program of service. This program challenges the loyalty and coöperation of men. The Church is supreme as a service organization.

Our Presbyterian Church through its Board of National Missions is serving our great nation in almost every form of Christian ministry through the active work of 3,668 all-time workers, 3,407 churches, and 175 schools. Our Board of Foreign Missions is ministering to the deepest needs of the peoples of the world through 1,565 ordained missionaries, 7,668 native workers, 7 colleges, 11 high schools, 89 hospitals, and a native Church enrolling 217,646. Our Church is serving our nation in its basic needs through its Board of Christian Education by coöperating in the building of better programs of Christian edu-

cation in more than 9,000 Sunday schools, by coöperating in the maintenance of 50 Presbyterian colleges with their 1,700 Christian teachers, with 40 pastors in state universities who serve as Christian parents *pro tem* 53,000 Presbyterian young people, in coöperating with our mission boards in missionary education, in a practical church program in moral welfare, in aiding around 700 students for the ministry and other all-time Christian vocations, in conducting young people's summer conferences that are attended annually by 70,000 young people, in conducting leadership training through schools and conferences, in developing organized work among 500,000 adult men, and by sending her prophets of Christian education with their messages throughout the entire Church.

Our Presbyterian Church has made a new and high appraisalment of the office of the ministry by raising recently through consecrated lay leadership fifteen million dollars for the endowment of our Pension Board, while ministering annually to hundreds of aged ministers and their dependents.

So surely as Presbyterian men seek the best opportunity for life investment they will turn to their churches, as they come to see its program of service for the nation and the world.

We must devise ways and means to make men see it. This will solve many of our most serious problems.

There are numerous midsummer denominational and interdenominational activities carried on by the Church. A while ago the summer was a quiet season. Now the summer activities are equal to those of any other season.

The activities of local churches have increased several fold. Not long ago the saying was current that the prayer meeting was the thermometer of the church. It may be questioned if that was ever true; at any rate, it is not true now. Formerly the prayer meeting was the only activity or meeting of the congregation between Sundays, or it was one of few weekly meetings. Often the prayer meeting reveals less of a church's life than does any one of a half-dozen other activities or meetings. Our average and larger churches carry on remarkable programs of numerous essential activities in Christian service.

Most of the older activities remain and are conducted more efficiently. The services of public worship are being enriched. Sermons have to do more with the pressing needs of those who hear them. Better educational methods are used in our Sunday schools. More emphasis is placed on teacher training. More adults are

in the Sunday schools. Many more men are enrolled and a men's Bible class is considered an essential part of every live Sunday school. The young people's societies have better programs and their work is better coördinated with the activities of other organizations in which the young people participate. Prayer meetings in many churches hold their own with previous years. Among the newer activities in the Churches are: the Vacation Church School which provides as many hours for Christian teaching as does the Sunday school during the year, the Boy Scouts and Girl Scouts and Pioneers, the Women's Societies and Circles, the Men's Brotherhoods, Study Groups, Committee Meetings, Mission Study Classes, Schools in Stewardship, and Every Member Canvasses. Local churches carry on continuous programs on Sundays and between Sundays throughout the year.

GIVING

The giving of the Church reveals a healthy state. Here, too, confusion is common and misunderstanding not unusual.

The total giving of the Church shows a steady increase. Advances and declines in certain periods or churches or localities do not reveal the whole story. Some leaders set stand-

ards of giving far beyond reasonable expectation that is based on the giving of previous years. They thus seek opportunity to emphasize need and failure to reach these high standards. There are faulty adjustments, but the totals are larger. Local and special appeals are more numerous and more intense and missionary and benevolent contributions receive a smaller proportion of the total amount given. Christian colleges, hospitals, new church buildings, and community enterprises loom large among the local and special appeals that detract from the contributions to the Church boards. The churches are not less generous but less wise in the distribution of their gifts. It is easier to remedy maladjustment than to create a spirit of benevolence. Some leaders question whether the larger giving to local and special objects does detract from the contributions to the regularly organized missionary and benevolent enterprises of the churches.

The Presbyterian Church, U. S. A., during the last five years has made contributions in steadily increasing volume for its work. The total gifts for these five years amount to \$404,039,311. During a quite recent year our four boards' receipts amounted to \$11,924,305; besides, a sum nearly as large was contributed

for general or miscellaneous benevolences. The church property held by our 8,438 local churches is appraised at \$338,152,643. The church property held by our two mission boards is appraised at \$21,439,296; and their endowments at \$18,035,089. The property of our Presbyterian colleges is valued at \$34,980,046; and their endowment at \$42,409,792. The total assets of our around 50 colleges amount to \$77,389,838. Presbyterian men who are attracted by big business will respond in a new loyalty to their Church in the light of its big business and large giving.

Many people give sacrificially. They are a source of great power. The cold credit and disturbed research men who dwell in the realm of mere figures do not reckon with this great source of power. Some quiet talk is going on among people of moderate means about their being able to afford to belong to the Church, because the demands for giving are so numerous and the standards so high. Of course, the membership of the Church does not give nearly enough; nevertheless, this splendid company of sacrificial givers constitutes a power to be reckoned with. It is obvious that wealthy people give much more to religious, benevolent, and educational causes than ever before. The giving of the women of the Church is always on a

rising scale. Our women's missionary societies contribute twenty-seven per cent of our total missionary and benevolent budget of a little more than ten million per year. The standard in the women's missionary societies is an increase annually of ten per cent. This spirit of generosity among the women of the Church is an asset of great power. Men are assuming much more responsibility for the two budgets of the local churches. There is a promising movement among men, looking toward their assuming definite responsibility for these two budgets. The day is not far distant when men will assume as definite responsibility for raising the budgets of their churches as the women now do for the raising of the budgets of their missionary societies.

TEACHING

The teaching or preaching of the Church reveals a good situation. The large majority of the people of our churches are not disturbed by doctrinal controversies. My extensive association with pastors for sixteen years convinces me that nearly all of them are thoroughly evangelical, preaching a sound Gospel and hard at work in their parishes. Our laymen are conservative in their religious views.

I offer no alibi for men who are not committed to a sound evangelical Gospel. I am unable to understand why they preach at all. I often wish men would not state their views in ways which are so readily misinterpreted. Preachers are responsible for being understood. I sometimes fear that they make reckless statements in order to be sensational. The Church is much less disturbed and much less in controversy than it was some years ago over doctrine. Let us hope that there is less cause for disturbance. It seems obvious that our leaders are generally sound in the faith and that pastors are preaching sound doctrine and are devotedly seeking to build up their local churches and to support the great program of service of their denominations. Unsound teachers are more vocal, but I am convinced that their number is not large.

APPRECIATION

There is a growing consciousness among the people of the nation and the world about the need of the Church. American publishers have made the discovery that religious faith is one of the five or six subjects in which American magazine readers appear to be most vitally interested. One editor says that every issue of his magazine which is now sold out contains an im-

portant article on religion. Another editor says that the issues of his magazine which have the largest sales at news stands contain articles on religious themes. Some editors say that a well written article on prayer is likely to evoke a larger and more widespread response than an article on any other subject.

Louis Wiley, business manager of the New York *Times*, says,

"No single agency has made more news in the history of mankind than the Church. Church interest in a story makes it worth more space. Church news is read attentively. The spirit of America is still strongly a religious one."

No subject commands more widespread interest today than religion and the Church. The Church is one of the subjects about which people are talking most, reading most, and buying most books. Men are realizing more and more that religion and the Church meet their deeper personal needs for which they are not finding satisfaction elsewhere.

A lawyer of an eastern city puts a high value on the Church. He says he invests \$2,000 a year in it, the equivalent of an investment of \$33,333 at six per cent. He estimates his returns as follows:

1. The Church makes the community orderly. This is worth \$1,800 a year to him.

2. The religious training the Church gives his little girl is worth \$400 a year.

3. The social uplift through the Church and allied institutions to which he estimates he should contribute \$1,000 a year.

4. The philosophy of life he receives from the Church is worth \$520 a year.

5. The good friends who are Christians cannot be measured in money.

6. His Church training that enables him to meet temptation is worth \$15,000 a year.

7. The Church's fight against war he should give \$500 a year to support.

8. The value of the way the Church prepares him to meet death he can place no value on.

SEVEN MINISTRIES OF THE CHURCHES

THE number seven has no significance other than I find it suitable to my purpose to divide the essential ministries of the churches into seven. Others may choose another number. Every Christian man and especially every leader of men should have a clear, persuasive story about what churches do. Every member of a church should be able to give a convincing reason for belonging to it, based on what he finds in it for the development of his own life and opportunity for investing it in human need. Men who belong to a church should be enthusiastic advocates of it, persuading their fellow men everywhere to belong to it.

I attribute in large measure the success I had in the pastorate to making women, young people, and men see what churches do. It is my conviction that what has been achieved in Men's Work is the result in large part of an insistence that men must clear up their thinking about their churches and adjust their programs

to the claims of their churches on their interests and efforts.

THE KNOWLEDGE AND WORSHIP OF GOD

The churches keep alive in the communities the knowledge and worship of God. It is not claimed that other institutions make no contribution to this most essential ministry, but the Church's part in it is so large that without it the whole enterprise would collapse. Without the churches the Bible would disappear; the Sabbath would be lost; there would be no Christian fellowship and no Christian sacraments and no practice of Christian principles by the people. Public worship would cease; preaching of the Gospel would be discontinued; God would be forgotten and the community would become pagan. The school, the government, the fraternal order, the family would not be able to provide this most essential ministry. It is the great function of the Church and God has instituted and equipped the Church for this exalted purpose. The Church is Christ's Body. In it He lives and through it He sends out His grace and power to save men. Where there is no Church, Christ is not known. He announced that He would overcome the powers of evil through it and He has not changed His plan.

RELIGIOUS OFFICES AND OFFICERS

The churches have in them religious offices and provide men to fill them. First is the church and out of it come officers for its need. "Like people, like priest." There is a sense in which ministers make churches, but in a much larger way churches make ministers. The church has the kind of ministers it provides for itself. Men have a great responsibility and opportunity here. A conspicuous layman has said, "We cannot live without men who interpret God to us." An ancient prophet said, "Where there is no vision the people perish." Men should place a high value on this office and should see that gifted young men are trained for it.

Without the churches there would be no Sunday school teachers to instruct our children, no leaders to administer the affairs of religion, no clergymen to officiate when we bury our dead. There would be no Y. M. C. A. secretaries and no Red Cross officers and no funds to support these institutions. Religious offices are not in the state or school or lodge. These institutions, although so valuable, do not raise up and train religious officers for the community.

In Ephesians, fourth chapter, is a beautiful

story of the way Christ establishes offices in His churches and gives men gifts to fill them.

REBORN CITIZENS

The churches produce for the communities their reborn citizens. The community's best asset is its righteous people. The quality of the people determines the character of the community. Christians are "the salt of the earth," "the light of the world." The thing that keeps a city or community from corruption is the leavening influence of its Christian citizens. Their character, ideals, example, practices, and influence make or mar the community.

The way to make society good is to make individuals good. The way to make an industry good is to make good men to run it. The way to make politics clean and government good is to make good men and women who vote and hold office. Men do not vote or rule better than their lives, their convictions, their ideals and practices.

The Church is built of reborn men. Being built into it is through a process quite different from becoming a citizen of a state or a student in a college or joining an organization or instituting a family. The Church is God's tabernacle or habitation. It is unique in its structure with a unique mission. Homes and schools

and factories and public buildings help to make a community, but well equipped churches are far more important and eventually make certain these material improvements. We get pure water not by painting the pump but by cleaning out the well.

ALLIED INSTITUTIONS

The churches make possible the Y. M. C. A. and the Red Cross and such like institutions that accomplish such vast good. Fred W. Ramsey, general secretary of the National Council of the Y. M. C. A., has said:

“Out of the Church has come the basic concept of this movement—to share Christ with men and boys, to proffer Him to youth as an addition to all of life. From the Church we have drawn, as a movement, the deep abiding religious and spiritual purpose of this movement. It has come from no other source. It is that purpose which has given to this movement its unique quality, its right to be a separate movement, and its right to call itself a spiritual movement. The sanction of the Church as applied to this movement has been its greatest resource and has availed it through the years beyond any other force or influence that has ever been related to it. Out of the Church has come the leadership of the movement; from the very beginning through all the years, men whose first loyalty has ever been to the Church have been the men who have made this movement possible and have brought

it through to its present place of power and helpfulness in the community and the world."

It is through the preaching of the Gospel that unselfish living and moral passion and sacrificial giving are produced. It is the Spirit of Christ in men that makes them want to share their good with their fellows. We challenge men to recognize the claims of the Church among the institutions that demand so much of their time and money. The churches can be relied on to hold fast to their religious or spiritual mission. They offer men the safest place for permanent investment in moral or spiritual service. Not infrequently institutions shift from their original religious purpose to merely social or educational programs. Many men appreciate this important fact and are giving directly and through their wills large sums of money for the specific work of the churches. Men should make a careful inventory of the comparative values of the various institutions in their communities and contribute of their substance and service according to the actual merit of each.

PUBLIC SENTIMENT

The churches are responsible for good public sentiment in the community. An editorial in a metropolitan daily newspaper stated that if

public sentiment is good it is because the churches have made it good; and if it is bad it is because the churches have not made it good; that the function of the newspaper is to discover what is going on and reflect it back to the people as news. Of course, newspapers make a contribution to public sentiment, but the Church creates good public sentiment. It is in the churches that God's law is proclaimed, that the Golden Rule is taught, that the principles of the Sermon on the Mount and the Beatitudes are preached; and it is by these processes that right thinking and righteous ideals and practices are produced in the people.

What the public sentiment is depends upon the extent to which the churches control the thinking and create the ideals of the people. For example, Germany's unfortunate part in the World War, which is so much discussed still, was because the Church ceased to control the thinking of the people. They were no longer thinking in terms of the principles of the Gospel of Jesus Christ but in materialistic and pagan principles. Such ideals as "Might makes right", "The end justifies the means", "The fit should survive" were dominant in the people's thinking and therefore Germany proceeded logically into the World War.

There will be war so long as public sentiment

favors it. Preparation for war contributes to war. Promoting peace ideals and values will bring peace. The first necessity is a Christian state of mind among the people. Peace societies and movements in large part are the direct product of the churches.

The churches make possible beneficent movements through creating Christian attitudes toward them. We are familiar with the fact that in the war times Mr. Hoover said it was not possible to put over a food administration without the churches. He believes with similar convictions that it is not possible to put over a law enforcement program without the churches. The social questions that trouble us must find their solution in the teaching of the religion of Jesus Christ. Back of the operation of laws is public sentiment in favor of laws. Public sentiment rules and churches make good public sentiment.

PROBLEMS

The churches must provide a solution for our so-called problems. Dr. Robert E. Speer says that the problem most difficult of solution, save alone that of sin in the human heart, is the race problem. A member of the Jerusalem Conference states that not once in all its sessions did he sit between two white people, but

in every session a person of one color would sit on one side and a person of another color on the other side. The Jerusalem Conference is the most remarkable demonstration the world has seen of how people of all races and colors and nations are brought into a true fellowship through the religion of Jesus Christ. As people of different races and nations think and feel toward one another as Jesus Christ thinks and feels toward each of them, there will no longer be a race problem.

The industrial problem is one of human relations. When employers and employees regulate their mutual relations and responsibilities according to Christ's teaching these groups will be seeking each other's good for their mutual benefit. When industry is conducted on the principle that its first obligation is toward its employees it will produce more and better products. These right human relations are created by Christ and Christianity.

Prohibition is a religious problem. The policy regarding it must be wrought out by Christian statesmen who guard the proper liberties of individuals while securing the good of the state. Righteousness and not revenue must guide us here. Righteousness will produce more revenue.

Marriage and divorce must have religious

sanction. Christ's teaching on this urgent problem, carefully interpreted, must be applied to it. There is no other solution.

Internationalism is a religious problem. Nations are God's creations and are answerable to Him. He judges nations as He judges individuals. Their relations must be dominated by the law of God and the Gospel of Jesus Christ just as individual relations must be dominated. Religion covers all life. Christ must dominate all life. He is the solution of all problems.

CHILDREN AND YOUTH

The churches are responsible for the Christian education of children and youth. I do not maintain that the Christian home has ceased to be, but obviously only a small minority of our twenty-seven million children and youth receive any Christian training through their homes. Our public schools which control so much of the time and interests of these twenty-seven million children and youth cannot in our relations of Church and State go very far in providing religious instruction. The press and the movie and the radio and books and magazines and sports occupy the minds of these younger people but do not provide religious instruction. So surely as the minds of children

and youth are filled with these temporal and material interests, to the exclusion of religion, our nation is riding for a fall.

If the churches do not have an aggressive spirit and efficient program for providing for the teaching of religion to the rising generation they will be absorbed in sectarian interests and be lost to the Church. Other institutions do very much for the welfare of children and youth, but we must not forget that if they are not brought into the churches and nurtured and trained in them we shall lose them eventually. It is in these churches that children and youth are trained in worship, are taught of Christ, enter into covenant relation with God through the sacraments of the Church.

It is stated on what seems to be good authority that it will not be long until in this country there will be one million young men and women in our colleges and universities. These are in training to be future leaders in education, civic life, and religion. The Church must follow these young people into these institutions of higher learning. It would be difficult to suggest a more obvious and attractive responsibility for men than to provide for the Christian nurture of our future generation of leaders. The Church cannot save itself if it does not save its children and youth. Three-

fourths of the Church's membership comes from its children and youth. William Allen White has said, "The test of a civilization is its treatment of youth. The master passion of our lives clearly is a desire to promote the interests of the next generation."

THE CHRISTIAN EDUCATION OF MEN

RELIGIOUS MOVEMENTS among men have been temporary and inadequate because a foundation was not laid in the Christian education of men. Most of these religious movements have been promoted through inspirational conventions and were limited in achievement to setting up ideals and defining objectives. There was no provision for the training of men and thereby reaching the objectives and establishing men's organized work in the many thousands of local churches. Women's work in the churches has been more permanent and efficient because it has been founded on knowledge of the Church and its work. No work with men will be permanent that is not based on such knowledge. The Church is beginning to realize that one of its basic necessities is to provide for the Christian education of adults, especially of men.

EDUCATION A LIFE-LONG PROCESS

It is recognized now that education is not limited to a brief period and confined to the

schools. It is not a class-room process. It is a life-long, joyful experience. Slogans that are becoming familiar are: "Why Stop Learning" and "Life-Long Education." It is well known not only that adults can learn but also that in some spheres they learn more rapidly than children and youth. Adults learn readily what they believe they need to learn in order to get on in life. This immediate utility in learning is a powerful incentive. Men are readily educated in what they believe to be their vital interests.

The absorbing interests of men are such as—vocational work, family life, civic affairs, sports, responsibilities of membership in many organizations, social functions, investments, travel, self-improvement. Most men have not realized how religion contributes to their happiness and achievements nor the supreme place the Church holds among institutions.

MORE LEISURE FOR MORE LEARNING

Medical science is turning its attention to conserving the health and lengthening the life of adults. The span of life has been lengthened fifteen years. Adults are coming into much more leisure. Much of it should be used for Christian education. Men will not dissipate in their leisure and win in their work. It is true that men are at work and will be at work

a large part of their time and Christian education will enable them to do their work better and enjoy it more.

ADULT EDUCATION OUTSIDE THE CHURCH

Adult education is being carried on outside the Church on a vast scale. One of our distinguished leaders in Religious Education says of the adult educational movement in America :

“In extensiveness and immediate influence on ordered society this movement seems destined to surpass the program of high school and college education for which America has become famous. Because of the variety of the agencies involved, the effectiveness of the methods used, the rapidity with which meaningful experiments are being carried on, and the value of the outcome secured, this modern phase of education challenges the religious educator as he has seldom been challenged.”

Among the agencies promoting adult education are: evening schools, large corporations, public and private libraries, lecture courses, correspondence schools, chautauquas, university extension courses, parent and teacher associations, forums, clubs, the press, movies, radio broadcasting, and many vocational training agencies. These agencies reach many millions of adults and through them a vast program of adult education is being carried on.

The peril in this nation-wide enterprise is that adult life is being secularized to the danger point. It holds men's attention to their immediate and temporal needs. If the Church does not provide for the Christian education of men their absorbing secular interests will consume their time and efforts and they will forget about the Church and its vital program.

PURPOSES OF CHRISTIAN EDUCATION

Adult Christian education aims to supply the obvious deficiencies of secular education. Its purposes are: personal Christian development, knowledge of spiritual values, fearless practice of Christian citizenship, sacrificial interest in missionary work, interest and skill in evangelism, regular and reverent attendance at church services, knowledge of the Bible and of the Church, sense of security through faith in God, strictly righteous living, and practice of stewardship of life. Adult Christian education makes men more useful and more happy. It aims not so much to accumulate knowledge and master subjects as to clarify motives, develop attitudes, build habits, exalt ideals, promote security, fit for Christian usefulness, and enable men to solve pressing problems of their lives.

“Religious education in the Christian sense in-

cludes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."—(A definition approved by the International Council of Religious Education.)

Chief among the difficulties encountered are: uninterested and uninformed pastors, multiplicity of men's activities and interests, lack of lay leaders, disinclination to study, lack of a sense of Christian responsibility, and the appeal of the obvious and immediate. The sheer pressure of life on men is their greatest peril.

THE CHURCH LATE AND SLOW

The Church is only at the threshold of its task of adult education. Until recently its attention has been centered almost entirely on the Christian education of children and youth. Organized departments for the Christian education of adults are new and not yet operative

in many denominations. Only seven denominations have departments of adult Christian education. What the Churches have done hitherto is limited largely to adult Bible classes. The Church does not seem to have recognized the fact that adults make the Church what it is. Adults provide it with its buildings, equipment, and programs. There is no way to carry on for children and youth in an effective way apart from adult training for leadership. Adult education is the key to the whole enterprise that the Church is seeking to carry. Our ministry to men is not only for their own sake but also for resources for our ministry to children and youth.

In our Presbyterian Church, U. S. A., an Adult Age Group Committee has been organized in the Board of Christian Education. It includes in its membership representatives of all the Church agencies that have been making approaches to and programs for these adult groups. It is one of the most important tasks that has been undertaken in the Church in many years. The agencies represented on the committee are so varied and so inclusive as to make sure that the program that will be built will have ample scope. Representatives of Men's Work, Missionary Education, Home and Church, Stewardship, Women's Work,

Leadership Training, Moral Welfare, and Missions are included in the membership of the committee.

INFORMATION IN A PROGRAM FOR MEN

We are now building a permanent program for men. A program defines objectives to be reached and devises ways and means to reach them. A program for men is based on their needs. A basic need of men is *information*. Too often the approach of the Church to men has been for the obvious purpose of securing their money. Too much reliance has been placed on men's hearts following their treasures into the Church. Men will become permanent contributors to the work of the Church when they are informed about its work. A strong leader of men says quite cleverly, "If a man is not up on a thing, he is apt to be down on it." The Honorable Myers Y. Cooper, then Governor of Ohio, in one of our men's conventions narrated his experience in addressing a shorthorn cattle growers' association and a convention of churchmen. He said it was much harder to talk to the cattle growers than to the churchmen because the cattle growers know so much more about their business. A recent moderator of our General Assembly is in the habit of saying, "The ignorance of men about the Church is appalling."

Our Department of Men's Work has been carrying on educational programs in such activities as the following. Although imperfect in method and limited in scope, they have accomplished much good.

(1). *The Men's Bible Class.*

The Men's Bible Class has been the most effective men's organized activity in the Christian education of men. Around 100,000 men are enrolled in these men's classes in our Presbyterian Church, U. S. A. Many men are enrolled in mixed Bible classes in the Sunday school. Probably 125,000 of our Presbyterian men are studying the Bible in Sunday school classes. However imperfect the teaching and lesson courses, this is an asset of immense value. The churches must continue their endeavors to increase the Christian education of men through Bible classes connected with the Sunday school.

A good many men follow daily Bible-reading courses. Our department in a recent effort enrolled 20,000 men in Dr. Hugh Thomson Kerr's daily course, "A Year with the Bible." The men of Shadyside Presbyterian Church, Pittsburgh, have followed this daily Bible-reading course for seventeen years. A good many men use other daily reading courses.

Many traveling men use the Gideon Bibles that are in the hotels. Large numbers of men are enrolled in the Pocket Testament League and other such movements.

Too much emphasis cannot be placed on the value of Bible study in the Christian education of men. In the preface of his book, *Human Nature in the Bible*, Dr. William Lyon Phelps, professor of English at Yale University, writes:

“Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly, sensual, and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.”

Ex-President Coolidge has said:

“There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the depen-

dence of organized government and the foundation of religion."

(2). *The Brotherhood or Club.*

The programs of monthly meetings of Men's Brotherhoods or Clubs have an educational value of considerable worth. The department's representatives and secretaries of the boards address many monthly meetings of the men of the local church. In a town in Michigan four of five in a series of men's meetings during the winter were addressed by board secretaries. Ninety-five per cent of the men of the congregation purchased tickets for this series of five men's meetings. The brotherhoods or clubs of many hundreds of churches hold their monthly meetings for forum discussion, fellowship, and addresses on subjects of interest to men.

While the educational value may be less than in the men's Bible class, several times as many men are reached where such meetings are properly promoted. From thirty to fifty per cent more men attend these meetings of the brotherhood or club than attend the Sunday services of public worship in their churches.

Other denominations are emphasizing the educational value of monthly men's meetings and are providing for better programs. The

Presbyterian Church, U. S., publishes annually a sixty-page booklet of monthly programs for the men of the Church. Valuable helps are provided for each topic. These topics are built around the program of the denomination so that the men become informed through their use about the work of their own Church. Dr. J. E. Purcell, general secretary of Men's Work, states that almost without exception the use of these programs guarantees successful men's organized work in the local church. A responsibility of our Adult Age Group Committee is to help us to provide the best type of educational programs for men's meetings.

(3). *The Study Group.*

An effort has been made, with considerable success, to establish in the churches Men's Study Groups. Usually the enrolment is not large, but the studies are of great value. A text book is used and a chapter studied at each weekly meeting of the group. This work among men has been only begun. It offers one of the best methods for the religious education of men. It is one of the best methods of providing leaders among men. Many mission study books, books on stewardship, and other suitable books are available for these courses. More and better courses will be provided.

(4). *The Small Group Conference.*

A major activity of the Department of Men's Work, Presbyterian Church, U. S. A., for fifteen years has been the Small Group Conference. Large numbers of men from a small number of churches are assembled in these conferences for a supper meeting. Leaders have a pre-supper conference, conducted by the director of the department or other leader. The best methods of setting up and operating permanently men's organized work are discussed in the pre-supper conference and in the supper meeting. The interest of many thousands of men in the work of the Church has been secured through such meetings.

(5). *The Men's Convention.*

For several years the department has conducted Men's District Conventions with an all-day program. The forenoon in these programs is devoted to bringing information to the men relative to their organized activities in local churches; the afternoon program to informing men about the denominational agencies and programs. In a recent year in forty-six of these district conventions more than 9,000 men were registered who represented 3,000 local churches.

Regarding these conventions, James B. Woo-

tan, editor of the *Public Service Magazine*, Chicago, and former editor of the *New Era Magazine* (official organ of the Presbyterian Church), writes:

"I am struck by the intensely practical, business-like plan and procedure of these conventions. Not a minute wasted, no prolonged speeches, with ample time for inquiries, suggestions, and discussion after each presentation. If you need a slogan I suggest the old one, *Multum in Parvo*, for in one day's time you compress an immense amount of vital information. That word, 'Information,' I suggest as your keynote. Facts, facts, facts—from the time of convening till the hour of adjourning!

"The Men's Work Department, I think, has made itself invaluable to the Church at large as well as to individual churches and leaders as a clearing house of vital *information*, a generator of *interest*, and a source of *inspiration* so essential to a revitalized Church challenged by the sublimest of opportunities and sternest of responsibilities for spiritual leadership in a world of material aggression and aggrandizement."

(6). *The Men's Union.*

A major purpose growing out of the conventions is to organize the men of each presbytery. The usual name adopted is Men's Union. There are around fifteen presbyteries thus organized now. The meetings are annual, are largely attended, and result in the men becoming better informed especially about the

presbytery and its program. The presbytery, through its Committee on Christian Education and on Men's Work, shares with the Department of Men's Work the responsibility for the training of the men for service in the Church. A chief responsibility of a presbytery is the Christian training of the men of its churches. The women need little of their supervision. The men of the churches constitute a major responsibility and afford a marvelous opportunity for the presbyteries.

THE IRRESISTIBLE APPEAL

The irresistible appeal for the Christian education of men is their responsibility for the Christian training of children and youth. Men will fail to meet this supreme responsibility if they know little of spiritual values and the unique place of the Church. An adult generation determines the character of each succeeding generation. They are making the kind of world their descendants must live in. They are giving them their standards and ideals. No more severe indictment can be brought against any adult generation than its failure to transmit to the children and youth the Christian principles and institutions that have made our people happy and prosperous. Roger W. Babson appeals to men to make their Churches

their first concern for the sake of the men, of the children, and of the nation. There is no security for the future unless adults, and especially men, make religion the most fundamental matter and give their first devotion and loyalty to their churches and make their master passion the Christian training of the younger generation.

THE FELLOWSHIP OF CHRISTIAN MEN

CHRISTIAN FELLOWSHIPS ARE DIFFERENT

WE MUST build strong, permanent fellowships of men on the experiences they have in common as Christian men. There is much more here on which to build such fellowships than there is anywhere else and men can be led into the discovery and actual experience of these most precious Christian interests. We must build these fellowships of Christian men on the often repeated petition in our Lord's intercessory prayer—that His followers might be one, and on the new commandment He gave to His Church—that Christians should love one another in His way of loving.

When striving a dozen years ago to impress on our General Assembly the importance of these fellowships of Christian men I made the statement that if Christian men *prefer* the fellowship of non-Christian men to that of Christian men their souls are in peril. I have made that statement hundreds of times since and no one has challenged it. When we were setting

up our program for men, 1914 to 1916, we adopted three objectives in our Declaration of Purpose—Fellowship, Training, and Service.

“O Christ, the Elder Brother
Of proud and beaten men,
When they have found each other
Thy kingdom will come then.”

THE OLD SITUATION

In 1903 I began a ten year pastorate in an Ohio city of twenty thousand population. That church had splendid traditions and a staunch membership. There were more than one hundred adult men in it, with a high average among the men of the city in character and achievement. Those men of the same church had never had a meeting to establish a fellowship and to consider their responsibilities for their church. There was no program for them and no consciousness of unity among them. A very small minority held office in the church, most of them not taking it seriously. It was quite difficult to obtain the consent of enough men to accept office. There was lack of leadership by the officers. The finances were carried on in an unbusiness-like way. The church offered little attraction to active and capable men. Such was the prevailing situation in the churches which in the good purpose of God the Men's Work

was raised up to change. In the days of the Men and Religion Forward Movement it was said, "Men of the big church don't know one another; men of the little church do and are sorry for it." Another saying of that movement was, "More men for religion and more religion for men."

NOT IN COMPETITION

A fellowship of Christian men in a church is different from those usually found among the men. Not being another of the same kind, it is not really in competition with them. A brotherhood in a church is a necessary part of that church's structure. It is a necessary element in the life of Christian men. A church is lop-sided and incomplete without a brotherhood. It is as essential in a normally built church as a "sisterhood." Membership in it is a part of a man's life and service in his church. Being in the church puts him in the brotherhood. He does not really join another organization. He is only meeting the natural and reasonable requirements of his membership in his church. It is just one way a church develops and one way a man meets his church obligations. A church cannot minister efficiently to men without a brotherhood and most men have no way to serve in their

churches without a brotherhood. So surely as a man's church must have the right of way in his program, so must his brotherhood in his church have the right of way. If a man is faithful to his church, he will have little difficulty in being a faithful member of the brotherhood.

Christian men require the comradeship of their Christian brothers. They profit by other comradeships with men in fraternal, social, political, and vocational interests. But these have their limitations, meeting men's needs only at certain points. They are too materialistic, or too exclusive, or too temporal to meet all of man's needs or to satisfy his deeper cravings. In Christian fellowships these missing elements are supplied. They are inclusive. They are built on the consciousness of a common relationship to God. It is much more than a fellowship of men with men. It is a fellowship of Christian men with one another and with the Spirit of God at the same time. It is not a fellowship of Christians alone nor of each Christian with God, but of both of these together.

CHRIST'S WAY OF LOVING

In the account of the first years of the Christian Church, fellowship is listed with teaching and prayer as essentials to which the members

devoted themselves. Each Christian had the same attitude to his fellow Christians as Christ had to him. This was in fulfillment of the new commandment Christ gave to His followers—that they should love each other as He loved them. He made this way of loving a badge of discipleship (John 13:34). Christ's way of loving is, therefore, the characteristic of a Christian brotherhood. This became a new kind of society in the world and it was a new and wonderfully satisfying fellowship in the life of each Christian.

Men's organizations in churches must partake of this quality. This differentiates them from those other organizations with which so many men are connected. They are unique, as the church of which they are a part is unique. A secular or merely social organization cannot be an organic part of a church which is a spiritual organism. Men do not need that kind in their churches. All that they would provide men have outside the church.

RELATED TO SERVICE

It was to provide for these deeper needs of men that our Men's Work was undertaken. In the first actions by our ecclesiastical bodies were such expressions as: "We profoundly regret that men are not fellowshiping together and

working together in their churches as the women are." Back of the service of Christian men is their fellowship. The service is the fellowship or the corporate body growing and functioning in service. It is this far more than jobs for individual men, although there is much more individual work, too, when the men are joined in fellowship. Women's work is primarily the women's societies functioning in service. Many hundreds of men's brotherhoods or clubs have failed for lack of this differentiating Christian element. Most of them were social clubs only and did not meet the unmet needs of men and were not incorporated in the churches.

FELLOWSHIP IN BREAKING BREAD

One persistent element in men's meetings has been the fellowship in the dinner meeting. Most brotherhoods hold their meetings around dinner tables. I never joined that diminishing company of men who poked fun at the men's dinners. Rather, I have taught the men that this fellowship of Christian men in the breaking of bread has in it much of the sacredness of the Sacrament of the Lord's Supper. Of course, in many men's meetings this with other spiritual elements is missing, but they should be cultivated. There should be a worship service

and the religious element should pervade the meeting. A men's meeting organized around the dinner makes attendance more certain and larger. The fellowship quickened by the meal together creates an atmosphere that is helpful for the after-dinner program. The meal is a useful means to a desirable end. In many brotherhoods a democratic spirit among men of different vocations and interests is cultivated in the organization for preparing and serving the dinner. In a very successful men's club the two meetings in which the men prepare the dinners are of quite unusual interest. Altogether it is an excellent custom, adding to both the enjoyment and profit of the meetings.

ATTRACTS OUTSIDE MEN

The fellowship of Christian men attracts outside men. Men are conscious of a need such a fellowship provides. They do not know just how to break into a church and find their easiest approach to be through the fellowship of men. The pastor of the church in which is one of the largest and most helpful men's clubs writes :

"Our Men's Club has been advertised as a good fellowship club. The organization has been built around that one idea. It was apparent to us that the Men's Club could not successfully be made to fill the same place in the church as the women's

society. What we felt the need of most was an organization which would address itself specifically to the task of bringing men into touch with church life and church work through a social contact. There were plenty of men in the community but very few men in our church. Our problem was to get these men of the community interested, to furnish them with a means of approach to the church. With that idea in mind, we started a Men's Club six years ago from a nucleus of twenty-three members. During these years the club has grown in numbers and in interest so that it has become one of the outstanding active organizations of men in the Presbyterian Church and is today the liveliest, most popular group of men in our city. The idea of a Men's Club in a church, organized for good fellowship with no axe to grind, asking no special offering at any time—only one dollar a year for dues, and fifty cents for supper when one attends, with no strings to it—simply, unselfishly, serving the men, getting them acquainted, and furnishing them with a means of approach to the church, works and it works big."

THE ONLY SATISFYING FELLOWSHIP

A former member of our Men's Work staff, whose friendship is a cherished memory, wrote as follows on "An Unique Fellowship":

"The Church offers a *satisfying fellowship*. We need to interpret the genius of it to the need of the community. It is inclusive, not exclusive. It is for eternity, not time. All fraternal organizations are of necessity exclusive in their membership. Also, death ends membership therein. But the fellowship

the Church offers endures through eternity. It embraces the family. It sustains in business. It bears one up in all hardships. It satisfies. This fellowship is the need of the hour in national and international life. Reduce our great problems in the nation and the world to the last analysis, and you have a problem of good will. Good will is the flowering of fellowship, and fellowship finds its finest essence in a band of men in the local church. We not only serve ourselves and the Church but the nation and the world in our brotherhoods. As Markham says:

'The crest and crowning of all good,
Earth's final star, is Brotherhood.
For it will bring again to earth
Her long lost poesy and mirth;
Will set new light on every face,
And kingly crown upon the race.
Until it comes, we men are slaves
And travel downward to the dust of graves.

'Clear the way, then, clear the way,
Blind kings and creeds have had their day.
Break the dead branches from the past,
Our hope is in the aftermath.
Our hope is in heroic man,
Star-led to build the world again;
To this event the ages ran.
Make way for Brotherhood. Make way for
man!' "

WHAT WOULD CHRIST SAY?

In many men's meetings I have asked the question, "What would Jesus say to us men who are here tonight?" And I have attempted

to answer. He would speak to the occasion. He would speak about men and the Church, thus helping us to solve this very important problem. He would say He would soon win if His churches were true to Him; what He needs most down here in our world is true Christian churches such as He must have for His ministry to Christians and to the world. He would also say that the thing He misses most and needs most in His churches is the unity of His men in fellowship with Himself and with one another.

THE RESPONSIBILITIES OF MEN

THERE are definite responsibilities for men in every church. All the members do many things together. Much of the work is done by organizing separate groups. There are three groups with common interests and responsibilities—the women, the young people, and the men.

ORGANIZATION NECESSARY

There is not a reason for organizing the women and young people that does not hold for organizing the men. There is no other way to use in any large degree the abilities of the men. Men are accustomed to associations with men in fraternal orders, in business and civic life. Men's fellowship in the Church attracts outside men. It provides for men's happiness and usefulness in the Church. Without organization there is a small group of active men and large company of inactive men. John R. Mott says, "The Church cannot make rapid progress in its world mission until the men are organized in a manner comparable with that which exists among the women."

It is not primarily a matter of jobs for men. We do not think of jobs for women so much as the women's society growing and functioning. A Christian men's organization is a corporate body of Christian men living and serving. Men will do much more as individuals when they are organized, but their great work will be done through united effort.

The tasks confronting the Church require it to use all its resources. Its unused resources are largely with the men. A church cannot put over a vigorous program without the help of the men. Organization calls into use men's resources. Men spend a large part of their time and money in associations with men. The efficiency of many churches has been increased severalfold by organizing the men.

WHAT MEN CAN DO

They can promote the systematic study of the Bible. A men's Bible class is (or should be) the spiritual dynamic of men's activities in the local church.

They can win outside men to the Church and personal allegiance to Jesus Christ. This is the supreme achievement in one man's service for another.

They can develop the spirit of brotherhood through fellowship and forum meetings. These

afford the finest opportunity for contacts with uninterested men and helpful discussion of religious and civic questions.

They can initiate, supervise, and support constructive activities for the boys of the church and community. A man's most far-reaching effort is in behalf of the boy.

They can deepen the spiritual life of the church by promoting attendance at the services, maintaining men's Bible classes, developing religion in the home, serving as ushers and reception committees, and becoming intelligent about the work of the church.

They can raise the church budgets. When men face the task seriously and organize thoroughly for the every member canvass, there is no question about a church meeting its financial obligations.

And besides these major activities, a men's organization in the local church can lead in educating the men of the church regarding the great work of its boards and agencies; in forming groups for studying the history of their Church and for special courses in missions, stewardship, evangelism, etc.; in devising ways and means for suitable publicity of the work of the church in the community; in initiating and supporting various forms of community service; in equipping churches and pastors with

adequate facilities for most efficient work; in visiting the sick; in sending fraternal delegations to smaller churches.

"Men can do what they will, if they will do what they can."

CHURCH POLITY

Our Presbyterian polity or form of government under which we have worked for a long time puts much more responsibility on men than on women. The form of government may be so changed as to place women on a parity with men regarding ordained officers and administrative responsibilities in the Church. The status of men and women in the Church is by no means settled. Women are coming into those official responsibilities which have belonged exclusively to men. Local churches ordain women as elders, deacons, and trustees and they will become members of the Assembly, synods, and presbyteries. In a good many denominations women are ordained as ministers. Such new legislation is permissive and changes in actual practice will come slowly. It is not the purpose to relieve men of responsibility by changes in church government.

It is not certain that we will continue to have that marked devotion of women which has meant so much to the Church. Recently a dis-

tinguished lay-worker based a plea to men for their devotion to the Church on the fact that women's devotion to it is now imperiled. He said that women's new social, industrial, and political contacts will surely wear down their zeal for it, just as these contacts have consumed the interests of men. The Church may have to pay a price for the new relations women are assuming.

Men, through our General Assembly, legislate for the Church and in large part administer its business. Through synods they have much responsibility for its program. Through presbyteries they control in large part both the Church's polity and program. Men, through sessions, have nearly unlimited control in local churches. Men, through the ministry, have most to do with the total progress of the Church. Three-fourths of the membership of our denominational boards consists of men. The boards of our colleges, seminaries, and many other institutions consist largely of men. In most churches the boards of deacons and trustees consist wholly of men. The progress, therefore, of the Church is determined in large part by the men. This is true of the denomination and it is equally true of the local church. After all is said, it is difficult to lift a local church above the standard and leadership of its

men and of its official boards, which consist so largely of men. An important contribution of Men's Work is the lifting of the level of intelligence and qualification and devotion of the body of men out of which leaders are so largely chosen. The officers in a pure democracy reflect the standards of average competency in the body of people from which they are chosen.

ABILITIES

The abilities of men determine their responsibility. The Church offers them a share in the most inspiring task in the world. This task calls for their fine abilities which have made their achievements in other institutions so wonderful. Men are better and stronger by linking themselves to the greatest task in the world. It challenges men to devote their keenest wisdom, their best talents, and their highest genius to making this world what it should be. They are not asked to help to save the Church but to help it to save the world. So surely as men find their places living and working with Christ in His Church the strain of life on them will be less and they will serve yet more wonderfully in the big business of the world or will be contented and happy in filling faithfully places of humbler service. It is not primarily what men will do for the Church

but what the Church will do for them. Christ needs men, it is true, but men need Christ. Men do not lose time from labor or business through loyalty to the Church. They do more with less strain and in shorter time when loyal to Christ and the Church.

We have been saying to men with all possible emphasis that for their own good and larger service they must make adjustments in their habits and programs so as to have time for the Church. New joy and power will come to them, for God is faithful to reward those who are faithful to Him. A man's religion and his business are vitally related. As men organize themselves for what they believe they must do in industry and business, so must they organize themselves for the big business of religion and the Church. Big business is carried on by men acting together. This means also bigger individual achievement.

RELIGIOUS IDEALS AND PRACTICES

Men are responsible for the religious ideals and practices that prevail in their communities. Men must make a wholesome public sentiment regarding things religious. They must make the century-old saying of Sydney Smith about three sexes, which every virile Christian man hates, unpopular. They must see that the ir-

reverent use of a popular and precious hymn,

“Take my wife and let her be
Consecrated Lord to Thee,”

meets with rebuke and not laughter. They must see that slighting remarks about sacred things by cynics and among the smart set are not popular. They must see that the press which would limit ministers' efforts to personal piety and domestic felicity is a back number.

Men are responsible in large degree for the respect in which ministers are held and for their influence in the community. They can see that they are encouraged and accorded a unique place in the community for their work's sake; that they are well equipped, as well equipped as the bank president and public school superintendent. Men should see that it is poor business to require a minister to give much time to details that an office secretary would do better; that he should have a good car, a well equipped office, books, and travel, so he can be well informed and in the main current of human interests.

Men are responsible for good and well equipped church buildings. These should be in keeping with public improvements of the community and with the public schools in which their children are educated. Men are responsible for Sabbath observance. Men of the

church who prefer golf to public worship exert a baneful influence on other men and especially on boys. Men who neglect the services of public worship contribute much to the weakening of all the Church stands for.

THREE "M'S"

There are three great fundamentals of the Church for which men have much responsibility: *Members—Ministers—Money.*

Men can be a mighty force in adding members to the Churches. The most effective evangelism comes by way of organized Men's Work within a church and personal work by men. This is the most natural way to bring men into the Church. It insures best results. It is Christ's method. It is a normal functioning. It is a necessary part of any method. It exerts a fine influence on boys and on young people. It heartens women. The churches must use their own latent powers more in building up the membership. These latent powers are in men.

Another essential need is to provide enough ministers and of the best quality. Men's responsibility looms large here. So long as they treat religion and the Church with indifference we need not expect their brilliant sons to enter the ministry. One of the most powerful religious influences on boys is the active partici-

pation of their parents in church affairs. Boys seldom enter the ministry if their parents, especially their fathers, are not active in the Church. Men have much control of the standards for the ministry and the provision for training ministers.

We must look to men for a large part of the money for the Church's work. Women give with marked devotion. Advance through the increased contribution of their societies will be slow. Men control immense sums of money. They think in terms of large investments. More than a dozen years ago I saw a list of forty-two Presbyterian men in one city who were millionaires. Men have the ability to give. As their interests center in the Church there will be enough money for its work.

MEN'S ORGANIZATIONS AND ACTIVITIES

THE especial responsibility of Men's Work Agencies is in the field of organized Men's Work in the churches. Pastors and other leaders share this responsibility with representatives of these agencies or, more properly, they share it with pastors, as theirs is the major part. No one is so responsible for building up the local church as the pastor and his helpers; and men's organized work is a normal and necessary part of the development of a local church. Representatives of Men's Work Agencies can give valuable help to these local leaders.

I. Organizations.

To set up men's organizations on a permanent and profitable basis has been a slow and difficult task. Such a work is grown in a Church and requires time and courageous leadership and patience. But it is a reasonable assumption that it can be done. If it had not been done in a single church, I would believe in it

because it is so soundly reasonable. By now there is much final proof that it can be done. Many hundreds of our churches have efficient men's organizations; other hundreds have organizations yet in the process of growth. Most of our average and stronger churches and many smaller ones have some form of organized men's work.

By now we should know, and we believe we do know, what organizations of men can be operated permanently and profitably in the churches. We do not dogmatize for particular churches as there are often conditions known only to local leaders. But what stable men's organizations are found workable and valuable in the churches generally is no longer a matter of experimenting or doubt. Of course, we are finding new and better ways for doing the work, but a good many matters seem to be settled.

A GOOD BEGINNING

Laying the foundation or making a wise beginning is very important. In the first years of the work, men's organizations sprang up only to be temporary and to bring disappointment and discouragement. Even yet some leaders say they tried it once and it won't work in their churches, but these are a rapidly decreasing number. If there are not informed lead-

ers, if plans are not carefully laid, and if the whole matter is not clearly presented to the men, the movement will accomplish little. But if the pastor will thoroughly prepare himself and thoroughly inform and enlist with him a small group of dependable men, the movement can be extended to all the men and the organizations will be permanent. This small group may be the official boards or a representative committee of the men or the executive committee of the organization. This group of leaders should secure information from the Men's Work Agency. Often a representative of the agency is secured for the set-up. This small group should make a careful inventory of their own church and community and determine what enterprises should be undertaken by the men for that year. Out of this inventory and from the experience of others the work for the men can be clearly defined. Organizations that are necessary for getting these things done by the men can be effected. By such a procedure the usefulness of the organizations can be continued from year to year.

DEFINITE PURPOSES

There are definite purposes to be attained through men's organizations. They must be such as will accomplish these ends:

They are to put over the pastor's program or the program of that church as officially outlined.

They must include all the men of the congregation. Leaders will not be satisfied with organizations that leave untouched most of the men of the church. Some of them will be highly useful although they include a small number. These must be supplemented by others.

They should have as a fundamental purpose bringing non-Christian men to Christ and into the Church. It is most reasonable that an organization of Christian men in a church should be highly useful in this supreme duty of the Church and of Christian men. They should support series of evangelistic meetings in their churches.

They must provide for the needs of men, for their information especially about Christ and the Bible and the Church, for their fellowship with their Christian brethren, and for yearly programs of essential activities by the men. The Church must know men's lives, their burdens and perils, and minister to these needs. It must build up men spiritually and train men for useful service in Christ's cause.

They must interest men in community service and in the work of the Church in the nation and in the world.

They are to unite men in doing that work in the church for which the men as a group are responsible.

The leaders in local churches, having clearly defined the purposes of men's organizations, having made due inventory of the needs of the men and of the service they can render, will

be ready to provide the required organizations, each having a definite purpose.

While there is a variety of men's organizations, those usually operating permanently are:

Brotherhoods
Men's Bible Classes
Men's Small Groups
Joint-Board Conference

II. Activities.

A consideration of the activities men should carry on will help in choosing and setting up organizations.

A program of activities which has been prepared by the executive or special committee should be presented at the first meeting of the year. It should make clear that the men are to be engaged throughout the year in a worthwhile service. It should be sufficiently tentative to provide for the introduction during the year of special needs that may arise. After discussion, and adaptation if desired, the men should adopt by vote the program of activities.

(1) Fellowship and Forum Meetings:

The fellowship and forum meetings of the brotherhood or club are one of the best developed and most essential activities in many churches. They coördinate with men's Bible

classes, to the advantage of both. Usually these meetings are more largely attended than the Bible class. They offer the Bible class committee its best opportunity to obtain new members. They develop the large fellowship of the men and offer fine opportunity to promote among the men intelligence on religious and civic matters.

These meetings provide contacts with uninterested and inactive men that are of great value. Many times a man's first interest in the Church is secured through his attendance at these meetings. It is worth while to have these meetings for this purpose alone. There is no better method of interesting outside men.

Seven meetings a year is a usual number. Some churches have monthly meetings throughout the year. Each one must be made a meeting of great value. Men will discover that their meetings in their churches have more vital interests than any other meetings they attend. The program for the series, including selection of subjects and speakers, should be made early. Usually there must be the fellowship dinner. This helps to secure attendance and creates atmosphere favorable for the after-dinner program. The dinners may be provided in the following ways:

- (a) Organize as many teams as there are meet-

ings, each team to entertain at dinner the men of the church once a year, or the team may be responsible for the meeting without serving as host.

(b) Sell season tickets for the year's series of meetings.

(c) Each man pay each time for his dinner.

The last is the poorest way.

These fellowship and forum meetings contribute much to the larger work of the Church. Representatives of our boards regard these meetings as among their best promotional opportunities. Programs for these meetings which will provide for profitable meetings without dependence on outside speakers are being provided.

(2) Bible Classes:

There should be one or more men's Bible classes in every church. In the larger churches there should be a class for adult men, one for young men, and one for boys of college and high school age. It is better to have separate classes for men than mixed classes. Each class should be organized so as to provide for its permanent development.

The most essential factor is a teacher who has gifts for teaching the Word of God. In most classes the International Uniform Lessons are used. Our Board of Christian Educa-

tion publishes excellent Helps on the International Lessons and has published twenty-four Elective Courses for Adult Bible Classes. Our Adult Age Group Committee will provide helpful study courses for men.

Every man should be in a Bible class in his own church. Usually the class should meet as a part of the Sunday school. Goals should be fixed for increased enrolment and attendance and contests may be put on occasionally.

While men's Bible classes are among the most essential organizations of men, the conviction prevails among leaders in Men's Work that the Bible class alone does not meet the requirements for fellowship and activities among men. Best results are secured in most churches by making the men's Bible class a department of the inclusive men's organization, usually called a Brotherhood. The following action has been taken by the Adult Advisory Section of the International Council on Religious Education:

"It is the belief and judgment of the members of the Adult Advisory Section that we must give up the idea that the Bible Class is an adequate method for promoting adult religious education; that the adult program must be more varied and comprehensive, that we must get men and women to face the problems of every-day life in the light of the teachings of Jesus Christ, the Bible, and other

sources, and that a variety of methods properly correlated must be used in carrying out this program."

The following action has been taken by the Interdenominational Council on Men's Work, in which twenty-two denominations participate:

"We consider the Bible Class an essential factor in the training program for men, but inadequate as an agency through which to accomplish the service activities of the whole Church."

The Department of Men's Work finds a demand well-nigh universal from pastors and other leaders for a more comprehensive organization and program than is usually put on by men's Bible classes. The purpose is to have the service rendered by the men. There is no objection to securing this service through the organization of men's classes whenever it can be done.

(3) Evangelism among Men:

Bringing men to Christ and into the Church is one of the most important activities of Christian men. In an increasing number of churches this work is done successfully. It is an excellent method of evangelism. The committee in charge of this work may be called the Invitation Committee and should hold regular meetings.

A fellowship of men within the church at-

tracts powerfully men who are outside of the church. With this attractive power of a Christian fellowship in the church and the work through the Invitation Committee in a systematic effort to win outside men a church is equipped in the best manner for increasing its membership.

The men's organization should pledge support to and definitely coöperate in series of evangelistic meetings. A meeting of the men may be devoted to a coming series of such meetings. A group of men should study methods of evangelism.

(4) Work for Boys:

The local church has much more responsibility for boys than any other public institution. To lead boys to confess Christ as Saviour and Lord, to unite with the church and to be trained in it is first in importance in work for boys. For many boys the local church is the only institution that provides for religious training. The men of the church are best equipped to render this most essential service for boys.

The men should provide teachers for boys' Bible classes and leaders for other kinds of boys' organizations. One of the men's meetings should be Boys' Night, when the boys are guests of the men and the program is made

with special reference to boys. The men should provide for supervised summer and winter recreation for boys.

The session may invite the boys to be its guests for consideration of the claims and privileges of the ministry and other types of all-time Christian service or for consideration of vocational guidance.

The committee on Boys' Work should include a considerable number of competent men.

(5) Services of Public Worship:

No work of men transcends in importance the support of the services of public worship. No activity in the community is so essential to human welfare as the attendance of the people on public worship. The men of the church should be loyal in church attendance. They can give valuable help in making the worship services attractive to men. They should maintain a good ushering system and reception committees and provide male singers for the choir and a male quartet and chorus. The men should conduct occasionally a service of public worship.

(6) Financing the Work of the Church:

One of the most useful functions of the men is to furnish teams for Every Member Canvasses. These canvasses should be under

the direction of the boards of the church. The men should assume responsibility not only for making the Every Member Canvass but for raising the budget both for current expenses and for benevolences. The men should see that monthly remittances are made to the Boards in the same manner that current expense obligations are paid monthly. The men can be so organized for this work as to make certain the raising of both these budgets.

In some churches the men conduct the services on the morning of Every Member Canvass Sunday. At this service the pastor should dedicate the men in prayer for the afternoon canvass. Sometimes the men put on an extra Every Member Canvass for a special object. There should be an Every Member Social Canvass in early autumn in which the men take to the homes the program of the church for the fall and winter. This is an excellent way to rally the forces of the church for its program of work.

(7) Religion in the Home:

Many men have shared in the consecration of their children to God in baptism and are under sacred obligation to see that religion is maintained in their homes. Perhaps the most serious weakness in the religious life of our country is the neglect of family religion.

Men have much responsibility for Christian example, Christian atmosphere, Christian influence, as well as for Christian instruction in the home. Men should share the duty and privilege of maintaining religious training in the home. They should provide religious papers and other Christian literature for the family. They are largely responsible for the attendance of boys and girls at church and Sunday school. They have much influence with boys relative to choosing a life work. Men are responsible mainly for right standards of Sabbath keeping in the family.

(8) Equipment of Pastor and Buildings:

The pastor should be as well equipped for his work as is the president of a bank or the superintendent of schools. He should be provided with such help as will release his time for those most essential activities of his office. Men are accustomed to proper equipment for heads of institutions and adequate facilities for their work. They should see that their churches are as well equipped as other institutions.

It is no longer unusual for men to provide a car for the pastor or an increase of his salary. The men of one church provided supplies for the pulpit during the pastor's illness

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and financed a trip for him while he would regain his health. In another church the men employed a landscape gardener to beautify the church grounds. In a church in a mining community the men, mostly miners, donated \$1,200 worth of work on the church grounds during slack time at the mines. In one church the men furnished their club room with fifty good chairs, a library table, and a complete radio outfit. Sometimes the men assume responsibility for raising large sums of money for buildings or building debts.

(9) Community Service:

The men's organizations should be affiliated with those of other churches in the community and with civic organizations and should support all efforts to secure good standards among citizens and good government. In some churches one of the series of men's meetings is Community Night. Helping unfortunate men secure work, maintaining revolving loan funds, sports, and lecture courses are suggested as community service. Men's organizations of the different Churches should be federated for community service. Quarterly meetings of these federated organizations should be held.

The men of the stronger churches can render a service of immense value by ministering to

the vacant and smaller churches in their vicinities. They should help in the regular services of public worship, in the organization of the men, in series of special meetings, and in Sunday school work. The men of one of our stronger churches maintained the prayer meetings and Sunday school in a vacant church for more than a year, during which time the membership was increased. The men of another church conducted services regularly in two mission churches. The men of one of the oldest Brotherhoods in our denomination make it their business to conduct evening services in vacant Presbyterian churches in their county.

It is important to adopt at the beginning of the year the principal activities for the year. The way is open for special undertakings that arise from month to month. A carefully built program of activities with competent leadership in the various lines of work make certain gratifying results in organized men's work.

MEN BRINGING MEN TO CHRIST

BASIC IN MEN'S WORK

CHRISTIAN MEN bringing non-Christian men to Christ has always had a foremost place in our Men's Work. The Assembly's Permanent Committee on Men's Work in 1914-15 drew up as one of its first responsibilities a Declaration of Purpose for all organizations of men. The third article in this Declaration of Purpose reads: "The Service of Men in the local church, *especially in winning men to Christ*, their coöperation in the whole program of the Presbyterian Church and in social service in the community and in the state." In the Yearly Program of Activities for men's organizations outlined in the *Manual* "Evangelism among Men" has a conspicuous place. In *What Can Men Do in the Local Church* is—"They can win outside men to the Church and to personal allegiance to Jesus Christ. This is the supreme achievement in one man's service for another." In the series of folders on *What Presbyterian Men Are Doing* the stories of men bringing men to Christ are

prominently featured. In the messages of the members of the staff this supreme duty of Christian men has a major emphasis.

A good many churches have Invitation or Evangelistic Committees which in coöperation with the pastor carry on this evangelistic work among men in a systematic way. The oldest and best known Invitation Committee is that of the Fourth Presbyterian Church, Chicago, which is presided over by Henry P. Crowell, executive officer of the Quaker Oats Company and elder in Fourth Church. These committees meet regularly to hear reports, build lists of available men, study methods, and plan their work. Results are highly satisfactory in reaching and holding men. There is urgent need to develop this line of work in our men's organizations. Obviously, it is a practical procedure in very many churches now.

Evangelism among men is a normal function for a brotherhood of Christian men, as it is a normal function of a church. A living organism reproduces its own kind. A truly Christian brotherhood will function in bringing to Christ and into its membership non-Christian men. There is in such a corporate Christian body Christ's love and power to inspire Christian men to go out after the men who know not Christ and to draw such men to Christ and

its own Christian fellowship. One acid test of an organization of men within a Church is its record in evangelism among men.

A NEW TREND IN EVANGELISM

There has been a definite trend in recent years toward evangelism by the churches themselves. A highly efficient part of evangelism carried on by a local church is that by men for men. It fits well into this better method. It is obvious that former methods are falling out of use. It is stated on what seems to be good authority that professional evangelists who are still using former methods are not employed more than one-half the time, with low average incomes. Since the old type is waning, a new method must be employed. Personal work by men for men is normal and essential in all evangelistic programs.

Men's organized work prepares the church for evangelistic work. This is a prime necessity. Evangelistic efforts often fail because the church is not equipped for it. Organized Men's Work builds within the church a Christian fellowship of men. Life in this fellowship impels men to bring their non-Christian brothers into it. The Christian fellowship draws outside men to itself and provides for their growth and service in the Church. Many men have

been lost from the Church after they were brought into it for want of association with men in fellowship and service. Such fellowships of men in our churches change the attitude of outside men toward the churches, making it very much easier to bring them in. It is much better to develop these organizations of men inside of our churches for this work than to import into the churches special agencies to do this work for them.

A MAJOR ACTIVITY

In organized Men's Work evangelism is one activity, a major one, in a whole or symmetrical program of work for men. It is not best to organize only evangelistic clubs in our churches. Important as is this activity, it is not the only one men must carry on. It will be done better in its setting as an essential part in a total program for men. Any working group in a church should face its total responsibility and give due emphasis to each separate part.

INCENTIVE TO BETTER CHRISTIAN LIVING

Evangelistic work by men is a powerful incentive to better Christian living. The answer to the usual alibi that men are not fit or capable is they must become fit. The peril of Christian men is that sheer pressure of life will crowd out

loyalty to Christ and the Church. A most reasonable requirement of a Christian man is to acquaint his non-Christian brother with what Christ is to him. If he has no story to tell, surely he is impelled to reconsecrate himself to Christ. Inconsistent or superficial Christian living nullifies a man's influence on non-Christian men. Men of the world commend consistent Christian living. Christian men betray Christ before the world if they cannot commend Him to the world. The effort to bring men to Christ contributes to one's growth, and success in it brings a unique joy into one's life. Christian men must seek to bring men to Christ for the sake of their own lives. A warning may well be given here lest men plead unfitness as an alibi when they do have the requisite qualifications to do this work.

THE ESSENTIAL QUALIFICATION

The essential qualification is a Christian experience. A man tells what Christ is in his own life. He is a "witness", telling what he knows. Additional fitness is acquired through experience and instruction, but the essential qualification is to know Christ. John the Baptist told Andrew that Jesus was the promised Messiah. Andrew obtained a two hour interview with Jesus in which he came to know Him

as his Lord and Saviour. Andrew at once told his brother, Simon Peter, of this new experience in his life. His only qualification was his discovery through personal contact that Jesus is Lord. He discovered it and at once so testified about it that his greater brother established contact with Jesus with the same result. He came and saw. So with Philip, whom Jesus called and who brought Nathanael to Jesus. It is Jesus' simple, workable method. It is true Jesus trained the Twelve, but essential in their service was actual telling what He had become to them.

Obscure, timid men have vast possibilities for evangelism. Andrew had an obscure place in the work of the Twelve, but he was a successful soul-winner who began with his own brother. Pastors and other leaders can discover well-equipped men for this individual work among the obscure, humble men in their congregations. Men are most successful who are most willing to be used. No distinguished ability is required. Christ does the work but needs the witness of men about what He has done for them. Men of natural ability often are less successful because they depend on themselves instead of Christ doing His own work when He has His chance. More of the work of

Christ through a more consecrated although more humble man brings the best results.

A SUBTLE DANGER

This supernatural work of Christ must be relied on. A subtle danger is to proceed without it. Too often men join the Church when Christ has brought no transformation into their lives. They join the Church as they join a lodge or as a pupil matriculates in school. These are only human procedures. When Simon Peter said of Jesus, "Thou art the Christ, the Son of the living God," he made clear that he knew Christ as Lord and Saviour. But how did he discover that most important fact? Fortunately Jesus tells us how it happened. He commented on the fact in regard to two matters: (1) "Blessed art thou, Simon, son of John: for flesh and blood have not revealed it unto thee, but my Father who is in heaven"; (2) "I say unto thee that thou art Peter (a rock-man) and on this rock I will build my church and the gates of Hades shall not prevail against it."

We must make clear to non-Christian men how they are to proceed. They begin with Christ. They begin by a sincere effort to know if Christ will actually become their Saviour and Lord. They investigate, they contact with Christ, they yield themselves to Him in faith

and trust, they acquaint themselves with Him through the Gospels, through Christian example and testimony. They try out Jesus, answering for themselves the question who He is. As they examine Him they find Him examining them. As they behold His greatness, His love, His purity, His forgiveness, His infinite perfection, they see in that glorious light their own sinfulness and fall down before Him confessing Him as Saviour and Lord. Their lives are thus changed. Christ Himself is the solution of every man's religious problem.

The point is there is a supernatural act or work in a man apprehending Christ as his Saviour and Lord. God by the Holy Spirit reveals Him to him. For a man so to know Christ that his life is thereby transformed is a more than human process. It requires a supernatural revealing. Does it not approach sacrilege to proceed with no regard for this divine part? The personal worker is to do his humbler part in declaring what Christ is in his own life and rely on God to work the transformation.

BUILDING THE CHURCH

The other comment is that in this procedure, this total transaction by man and God, is the building of the Church. A man is built into Christ's Church when he so relates himself to

Christ that his life is transformed so as to be like Christ's life. It is this believing in Christ, this knowing Christ, that makes a man a member of the Church. Otherwise nothing happens. The man does not join Christ's Church. Christ cannot build unchanged men into His Church of which true believers or transformed men are the members.

Add now to this God's readiness to do His essential part. Christ is seeking to reveal Himself to the man who is listening to the Christian man's testimony. Christ needs that to make it real to the man. Surely we are more ready to do our part as we see its smaller place, how simple a part it is, and God seeking to do His great part. God is in the world seeking to reveal Himself to men, causing in men a sense of need for Himself. He will draw many to Himself. We must go to these men with our witness about the meaning of Christ in a man's life. God is waiting to use it. Fact is acted on here where mystery cannot be explained.

PERSONAL WORK IN EVERY PLAN

We must vitalize Christ's simple method. We need not seek for strange, sensational ways, nor need we import into the local church an outside agency. The Church must make clear to men that they can and must bring unsaved

men to Christ. Some organized, systematic plan must be set in operation. Just what kind of plan is a minor matter. Personal evangelism will be the heart and center of any plan or method.

A friend and neighbor of mine selected a list of churches that had large accessions during the past year on confession of faith. He sent an inquiry about the methods used. In plan of organization there were differences, but the essential part in every case was individual work.

Sometimes personal workers fail because they do not stick to their one responsibility, *viz.*, to witness as to the meaning of Christ in personal life. One is not to be drawn into argument, which is usually fatal. It is not primarily a matter of joining the Church. That will be an important matter later. One need not go far in trying to give instruction, which will have a large place afterward. One is not called on to defend the faith or the Bible. It is settling the matter of a personal relation to Jesus Christ. All else will fall into line when that question is settled. "Who do ye say that I am" is the matter Christ kept to the fore.

Pastors, it seems to me, make a serious mistake in not organizing and training men for bringing non-Christian men to Christ. Jesus spent a large part of His time training the

twelve. Dr. Bruce's *Training of the Twelve*, although old, is a very valuable book for pastors and other leaders. Instead of trying to do all the work himself, the pastor should send out men after training them. Many churches would double their efficiency by organizing Invitation Committees and training them for their work.

While the urge that is born of Christian experience and prayer for those men to whom men go are most essential, yet there is a large place for a tactful, commonsense approach to men. The worker will be burdened with a sense of the need of a man who is without Christ. He will be sympathetic and understanding, therefore, in his approach. He will see, even in rough men and one-talent men, what Christ's dying love will do for them. The worker will be acquainted as a man with men's temptations, besetting sins, absorbing interests, and the heavy pressure of life on them. He will approach men wisely and will win their confidence. "He that winneth souls is wise."

THE DIM LIGHT

Christian men seem to have become oblivious to the situation in which men are who are not Christians. The line between Christian and non-Christian men has become too dim. It is

the obligation of Christian men to correct this situation. The supreme question in men's lives is—"Who is Jesus Christ?" Men must recognize some relationship to Him. Every man has a relationship to Him. To do nothing about it is to have an attitude or relationship to Him. To be against Him is a definite attitude. To be indifferent is a very common attitude. It is not possible to have no relationship or attitude. Non-Christian men are more or less responsible according to their opportunity to know Christ. Many men are unaware of Him. This is largely the fault of Christian men. Herein is the necessity for the witness or invitation of Christian men.

Men who do not come to Christ carry their own burden of sin. Christian men should be aware of this serious fact. The condemnation of lost men is their rejection of Christ. "When he (the Holy Spirit) is come, he will convict the world of sin because they believe not on me" (John 16:8-9). Christ is offered for the pardon of sin. A man's choice is of Christ with pardon of sin or to not come to Christ and carry his own sin. It is the Son question or the sin question. Here, too, is an inevitable choice.

A satisfying Christian experience makes clear what the non-Christian man does not have.

To sincere Christians the difference is very great and very real. When Mr. Coste and Mr. Bellonte made their successful aerial flight from Paris to New York in September, 1930, Mr. Coste gave a fascinating account of their experience in this hazardous voyage by air. He said the radio was as necessary as the engine. It enabled them to find the way while the engine kept them moving. They must have direction as well as power to keep going. This need the radio supplied. Mr. Coste described vividly their experience in the fog when the radio failed. Their only hope was to establish contacts with people who could guide them or with land on which they could make a landing. In the fog they were just moving, drifting they knew not where. It was a terrible experience. It represents the state of men who have no Christ, no contact with God. They drift in the dense fog. Their hope is contact with the true Pilot of their lives.

“Jesus, Saviour, pilot me
Over life’s tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach’rous shoal;
Chart and compass come from Thee,
Jesus, Saviour, pilot me.”

This is a Christian’s prayer but is also a prayer of a man who has no Christ, no Pilot.

A few instances of men organized for evangelism are given here:

The men of Hammond Avenue Church, Superior, Wisconsin, organized a two weeks' evangelistic campaign among men, setting as their goal bringing forty men into the membership of the church on the fortieth anniversary of the organization of the church. Forty adult men, most of whom were heads of families, and fifteen young men and boys were received into the church on the anniversary day.

The men of the Presbyterian Church, Astoria, Oregon, by a visitation evangelistic campaign brought ninety new members into the church.

In the church at Buhl, Idaho, ninety-seven new members were added to the church by an evangelistic campaign conducted by the men.

The men of Maywood Church, Oklahoma City, called on every man in the community who was not a member of some church. On guest night every man brought a man to the meeting.

At Gary, Indiana, Forty-third Avenue Church, twelve men going from the Men's Club secured thirty-five new male members for the church.

The men of First Church, Tulsa, Oklahoma, do personal work among men through an organization of "Minute Men."

THE MEN'S WORK OF THE PRESBYTERIAN CHURCH, U. S. A.

A GOOD WAY to tell what the Men's Work is is to discover its origin, trace its growth, and evaluate its contribution to the work of the Church.

ORIGIN

Our Men's Work was born out of a conscious weakness and need in the churches because the men were not organized. It was born of deep desire and earnest prayer in behalf of the service of men in the program of the Church. As the Church had wider vision and more expanded program it discovered new resources to meet the new demand. The Men's Work was a new expression of the life and growth of the Church. It was born of the Church's growing pains. The only strange thing about it is that it came so late. A vigorous church will have a Men's Work as surely as it will have a women's work and a young people's work. It was realized in the founding of this denominational movement that a large part of the service of men must be in denomi-

national organization and agency. This was one of a number of denominational men's movements that was organized for the purpose of conserving what had been begun in general or non-denominational movements among men. It was thought of in the beginning as a laymen's movement, for the most part, and for the purpose of enlisting the laymen in the work of the Church.

There are found in the early nineties expressions of this conscious need in the Church in narratives of presbyteries, synods, and General Assemblies and in overtures to them for action. These expressions took the form of profound regret that the men were not meeting together and working together in the churches as the women were. Here is a clear, simple statement of a method of procedure, namely, that the men shall fellowship and work together in their churches as the women are doing. The Men's Work was born of the Spirit of God to meet a definite need, as surely as the Sunday school or the women's work were.

ORGANIZATION

A company of men of clear vision and fine courage called a National Convention of Presbyterian Men in 1906 at Indianapolis, Indiana. The movement was without ecclesiastical con-

trol. This convention elected a Brotherhood Council as a controlling body and chose the name "The Presbyterian Brotherhood." Three other national conventions were held up to 1913. During this period some synodical and district conventions were held. Synods and presbyteries appointed committees on the Brotherhood. Many local churches organized their men into brotherhoods or clubs and Bible classes. The movement during these seven years was promoted largely through these conventions. Necessarily they were limited in large part to inspirational features.

NEAR COLLAPSE

While these efforts made a contribution of great value, it was soon discovered that there was no way to conserve the results in the churches. Awakened expectations were not realized. Our denominational movement, in common with many others, failed in its earlier stages through reliance on the big convention as a method of promotion. Hundreds of men's organizations in local churches failed. They had not been made an organic part of the churches. They were social groups or were Bible classes for training without service. They were without trained leadership and had no challenging program of activities.

After seven years of this type of administration and promotion the movement almost collapsed. This noble band of leaders of men was discouraged almost to the point of abandoning what had been undertaken with so large promise. It is probable that this noble experiment would have been abandoned had it not been for the relentless persistence and remarkable generosity of one of these laymen.

CHANGE OF ADMINISTRATION

The Brotherhood Council urged the General Assembly, meeting at Atlanta in 1913, to assume responsibility for organized work among men. This Assembly constituted a Permanent Committee on the Presbyterian Brotherhood. The experience of the men who had led the movement during its first seven years was conserved in this Permanent Committee. Its membership was equally divided between laymen and clergymen. This Assembly agency was granted a percentage of the benevolent contributions of the Church and thus was made an organic part of the Church's organization. It did not depend on voluntary gifts. Individuals have made substantial contributions to supplement the denomination's contribution, but the basis of support has been the Church's benevolent budget. The men of the churches

are trained to contribute to the benevolent work of the denomination. These organizations sometimes raise funds for specific objects, but the purpose has always been that the men should contribute through the regular channels to the established work of the denomination. In our consolidation of boards, which was consummated in 1923, control passed from the Assembly's Permanent Committee to the Board of Christian Education and the Men's Work became a department of the board. In 1915 the name was changed to Men's Work to co-ordinate with women's work and young people's work. The Men's Work is our educational and promotional work among men.

A PROGRAM

The Assembly's Permanent Committee spent three years in building a program and in finding a general secretary. The following principles were adopted:

(1) The interest of the Church in Men's Work must be aroused. This cause must be laid on the heart and conscience of the Church. The Church must want to have its men organized. This must be made a matter of desire and prayer and conference throughout the church. Permanent movements come out of the church's life and are a normal part of its functioning. Often movements fail because they are handed to the Church from the outside. There-

fore, plans were devised for the presentation of the cause of organized Men's Work in pulpit and presbytery and synod and Assembly and conference and through the printed page. The Men's Work is "sold" to our Church. The Church has it because it requires it for its purpose. It is permanent and constructive because it is a normal development in the life and work of the Church. Our Church thinks Men's Work and therefore has Men's Work.

(2) An extensive church visitation for the purpose of organizing men in local churches. This was the principal activity from 1916 to 1928. Conferences of men of small groups of churches have been held in every section of the country. The secretaries meet many thousands of men every year. There is a pre-supper conference of leaders; a presentation at a popular dinner meeting of the cause and plans for organization; and a round table discussion and commitment to certain courses. These small group conferences are still an essential part in promoting the work. The measure of achievement is determined by the extent to which the men of the local churches are organized on a permanent and constructive basis.

The way was not open for standardized men's organizations because we inherited a variety of organizations and because there were diversified opinions among leaders in local churches, but a "Declaration of Purpose" was adopted as follows:

(1) The building of the fellowships of Christian men.

- (2) The training of men.
- (3) Programs of service for men.

Always the men of a church are organized to build up the church of which the organization is an organic part. The big community men's organization has not been encouraged. Every man at work in his own church has been our purpose. The men should be organized in each church in a community and these organizations federated for community programs. The local church offers the only field for the continuous service of most men.

ACHIEVEMENTS

(1). The equipment of an agency. A first necessity is a well equipped agency for the promotion of Men's Work. This accords with all precedent in the Church. The department has a staff of five executive officers, called "directors," and seven clerical members, with offices in Chicago, New York, and San Francisco. The department is operating on a budget of \$50,000 a year, appropriated out of the funds of the Board of Christian Education.

(2). The Presbyterian Church, U. S. A., regards organized Men's Work as a fundamental part of its program.

(3). A spirit of loyalty to the Church has been developed among many men.

(4). The men of the churches have been led into the discovery and experience of the unique and precious fellowship of Christian men.

(5). A large majority of our churches, excepting the very small ones, have organized Men's Work and much of it is highly efficient. The activities of the men have multiplied fivefold in ten years. The files of the offices contain a good deal of data on the organized Men's Work of nearly 4,000 churches.

(6). Many competent leaders in Men's Work have been developed. We have a roll of 6,000 men who are presidents of men's brotherhoods or clubs and teachers of men's Bible classes.

(7). Men's fellowship and forum meetings are being held throughout the Church. Representatives of our great boards regard these meetings of men as among their best opportunities.

(8). New men's Bible classes have been organized and enrolment and attendance on these classes increases constantly.

(9). A literature in brief, popular form has been developed which is being used largely in the churches.

(10). The *Men's Work News* is circulated quarterly among 10,000 men, most of whom are presidents and teachers.

(11). *Songs for Men*, a new book of the great hymns of the Church supplemented by popular songs, has been published. This book contains also a brief statement of the Reformed Faith, the Lord's Prayer, the Ten Commandments, the Apostles' Creed, ten selections for Responsive Readings, and nine Worship Programs.

(12). The department enrolled in a recent year 20,000 men in a daily Bible reading course entitled "A Year with the Bible."

CONVENTIONS

A recent and rapid development in our Men's Work is the promotion of district conventions of men. The Interdenominational Council on Men's Work, which consists of the official representatives of twenty-two denominations, has expressed the judgment by unanimous action that conventions of the men of the same denomination are practical and constructive. This judgment is based on the fact that, since the Protestant Church does so large a part of its work through denominational organization and agency, the men of a denomination must serve in large part in the program of the denomination.

These conventions are practical and constructive because within our churches is now an established leadership in Men's Work and men's organizations through which methods wrought out in conventions are put into operation in our churches. The convention method broke down in earlier years because of the lack of these conditions in the local churches. A specific purpose in these conventions is the development of leaders in the presbyteries and in the churches. In the Men's Work conferences of small groups of churches the rank and file of men are reached, in order that they may be informed and inspired to undertake

the work in their churches; in conventions the special object is to bring together leaders, in order that the whole program of Men's Work may be promoted more rapidly.

A two-year convention program was made possible by a gift of \$15,000 by Henry P. Crowell of Chicago, our Presbyterian Church's great friend of Men's Work. During the second year more than 9,000 men were enrolled in forty-six district conventions with their one-day programs. James B. Wootan, editor of the *Public Service Magazine*, Chicago, who loans himself generously to these convention programs, says they are "a clearing house of vital *information*, a generator of *interest*, and a source of *inspiration*."

RELIGIOUS MOVEMENTS AMONG MEN

RELIGIOUS MOVEMENTS among men are no longer an experiment. They have become a permanent and highly productive part of the work of the Church. Organized Men's Work is as profitable as organized women's work or organized young people's work. It is as profitable in the Church as it is in other institutions. Much available data makes clear that religious movements among men produce results of immense value. They are normal, permanent, and productive. They have been of two general types—the denominational and the independent or undenominational.

INDEPENDENT MEN'S MOVEMENTS

The independent movements developed early on a large scale. The Laymen's Missionary Movement, the Men and Religion Forward Movement, the Brotherhood of Andrew and Philip, were among the larger ones in our country. They originated with individual men or groups of men who believed something in ad-

dition to the organized work of the Church should be done. These movements accomplished a vast amount of good. Many thousands of men were aroused to new zeal and purpose to serve in the Church. The Church owes a debt of gratitude to the courageous, far-sighted men who originated and developed these movements.

It was soon discovered, however, that these movements were limited largely to inspirational features. The conventions, through which they were promoted mainly, inspired men to do things without providing ways to enable them to do them. There seemed to be no adequate way to conserve results. An earnest man who had spent two days in this kind of men's convention and had traveled a long way to do it stopped in my office enroute home to find out what he could take home for use in his own church. Awakened expectations were not realized. In the disillusionment that followed a widely extended prejudice against big convention movements became prevalent. Conventions were held before there were organizations in the churches to send delegates and before there were conditions in the churches that made it possible to operate in them the plans that were developed in the conventions. There was no way to channel down to thousands of local

churches to set up and operate permanently men's organized work in them.

These independent movements served their great purpose and were discontinued. No extended effort has been made in recent years to revive them. The church had to find ways for more permanent work by men. The fundamental necessity is the organization of men on a permanent, constructive basis in their own churches. These local churches are the only fields for continuous Christian service for most men. Any movement must stand or fall by this test. Movements and agencies are means to this end, whose usefulness and permanency depend on this vital accomplishment.

DENOMINATIONAL MEN'S MOVEMENTS

The denominational movements arose in the local churches. Pastors and other leaders were compelled to find ways to train and use men in order to put over their programs in their churches. They "overtured" their church courts or administrative bodies to devise ways to capitalize men's abilities. These church courts set up agencies within the denominations and these agencies called or elected men to the office of Men's Work executives. These denominational movements are, therefore, an organic part of the Protestant denominations. Many

people believe best results are secured through supervision by these permanent denominational agencies. Denominational organizations already in operation are utilized. The Assembly, the synod, the presbytery, the board, readily lend themselves to organizing men with the least additional equipment or cost. Pastors and other leaders are familiar with these agencies and methods and have confidence in them. There is a prevalent spirit of loyalty to denominational enterprises that is capitalized. There are specific tasks for men to do and there is a consciousness of definite responsibility for denominational obligations that have been assumed. These denominational agencies conduct extensive church visitation and maintain contacts with many thousands of men's organizations in the local churches.

Women's work in the Church is denominationally directed and highly productive. There is no suggestion of an independent movement among the women in order that they shall do their work more effectively. The women, with marked wisdom and patience, have built up strong and permanent activities within the denominations. This obvious fact points the way in Men's Work.

A church paper says editorially:

"There is a growing conviction that laymen, with

all their supposed superior practicability, are given to scattering their energies too much in mass-meetings, instead of patiently building up strong and permanent activities as the women have done. Undoubtedly Presbyterian men can do their best and most effective work through coöperating with their denominational leaders and concentrating upon the big jobs waiting to be accomplished within our own Church and which men alone can do. This, of course, does not bar friendly coöperating with men of other denominations."

Another church paper says editorially:

"Presbyterian men can do their most effective work in connection with their own churches and in accord with plans worked out by denominational leaders. We believe heartily in interdenominational activities, but the careful observer cannot fail to be impressed by the fact that many promising movements 'peter out' because, instead of concentrating attention on tasks which are definite and close at hand, such movements express themselves only through the 'glittering generalities' of some kind of an 'inter' convention. Presbyterian men might well study Presbyterian organizations which use Presbyterian heart and brain, time and money for the discharge of Presbyterian responsibility at home and abroad."

DENOMINATIONAL LOYALTY NOT SECTARIANISM

The plea for denominational loyalty breathes no sectarian spirit. It is based on business efficiency and practical necessity. Denominational

loyalty is consistent with all practical methods of interdenominational coöperation.

The Protestant Church carries on in large measure through denominational organization and the situation changes slowly. Many advocates of church union like it better on their own terms or in some other church or town. While we long for the ideal and seek to bring it in, the world faces impending disaster unless religion is promoted. We must use available ways of getting this most necessary thing done. Men of practical mind recognize the large place for denominational enterprises and, at the same time, the necessity for interdenominational coöperation. Most men who are not engaged in the great denominational enterprises are not engaged at all in the great enterprises of the Church. Loyalty to Christ and His Church are quite consistent with loyalty to the great enterprises for which one's own church is wholly responsible.

THE INTERDENOMINATIONAL COUNCIL ON MEN'S WORK

The denominational agencies in Men's Work are coöordinated through the Interdenominational Council on Men's Work. The executives of twenty-two denominational agencies are members of this Council. It is a clearing house

for denominational agencies, as denominational agencies are clearing houses for local churches. It deals with the Church's better ministry to men and with all phases of religious organizations and activities among men. Each executive brings to the Council the result of his experience. The coöperation of these agencies is carefully planned. It is the unanimous judgment of the members of this Council that religious movements among men must be developed in large part within the denominations. The plan is followed here that is in operation in the other great enterprises of the Church, through which denominational agencies are coördinated. While most of the Protestant denominations have provided such agencies, they have only begun to realize the importance of adequately equipping agencies for organized Men's Work. Most denominations make much larger provision for interesting women in the work of the Church than men.

Obviously denominational agencies are necessary and highly efficient in promoting the work of men in the Church. Other kinds of men's movements, therefore, should be coördinated with the denominational movements. These denominational leaders welcome any kind of constructive movement that makes a contribu-

tion to this great cause, but they are concerned that the interest of men shall not be diverted from constructive work to visionary undertakings that result in disappointed expectation.

THE MEN'S CONGRESS

An Interdenominational Men's Congress, set up by the Men's Work Council, was held in Cincinnati, December 11-12, 1930. Walter I. Clarke, international publicity director, says of the Congress:

"More than 600 official delegates (ministers and laymen), representing twenty-two great Church denominations with a communicant membership of 20,000,000, held the first Interdenominational Men's Work Congress ever assembled in the United States, in Hotel Gibson, Cincinnati, Ohio, December 11 and 12, 1930. Many of the laymen represented large business interests. These men came from all over the country, from Boston to California, and from Minnesota to Mississippi. The business men left their desks and the ministers left their parishes in order concertedly to consider, ahead of everything else, the great cause of the Church in the affairs of the world. At the time when fraternal and commercial conventions were being cancelled or slimly attended because of financial depression, these men cheerfully paid their own way and dropped all other matters for the promotion of what to them was the greatest interest."

The Congress adopted the following resolutions:

(1) That organized Men's Work under the denominations has come to stay;

(2) That the need and value of this Interdenominational Council on Men's Work has been amply demonstrated; and

(3) That the time has arrived for the continuance of interdenominational conventions such as this. To this end we would recommend:

That the Interdenominational Council on Men's Work be urged to give careful consideration to the advisability of holding every two years an Interdenominational Men's Congress in at least four regions of the nation, to the end that all the men of the Church may be enlisted in the whole task of the Church and may realize the essential unity of the Christian work of all denominations.

Whatever else the Church may be led to do in its ministry to men, it is most obvious that denominational Men's Work must be developed. The denominations must provide better equipped agencies. These agencies must be closely coördinated. The Interdenominational Council on Men's Work has come out of the Church's normal development as it has sought to provide adequate ministries for men and adequate methods of enlisting them in its work. The Council faces an unparalleled responsibility and opportunity.

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